A MANVAL OF CONTROVERSIES.

wherin the Catholique Romane faith in all the cheefe pointes of controuersies of these daies is proued by holy Scripture.

By A. C. S.

Search the Scriptures, for you thinke in them to haue life euerlastinge: and the same are they that giue testimonie vnto me.

Ihon cap. 5. vers. 39.

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M. D. C. XIV.

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THE EPISTLE to the reader.

I Haue courteous reader taken some paynes to put together this litle manual of controuersies, entending nor pretending anie other thing therby then thy profit: yf thou reape anie by it: my tranayle shalbe richly recompenced. How soeuer, in requitall of my good-will let me intreat this fauoure of the, that, if thou wilt dayne it the reading, thou wouldest doe yt with some attention, and such intention, as the subiect requireth: which how soeuer, or by whom soeuer it be handled, is of that weyght and moment, that may duly demaūd thy best, most setled, & sincerest thaughts.

The insuing preface wil acquaynt thee both with the drift and motiue of this treatise, and also with those few pointes which I haue thaught worthie of remark concerning the same. Therfore haue I nothing more to trouble the with, but only to entreat thee to take some heede in decerning the Catholique Positiones, from those of the Protestantes, because they are net so euidently distinguished in character (especially before the page 76.) as they might haue beene: and also to pardon the faultes escaped in the print, but most of all those in the margent as most important. In the latter end of the booke they are all corected and therfore may more easely be bornwith. Farewell.

Thy freind as thou art a freind to truthe: howsoeuer thy wellwiller.
A. C.

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FAVLTES ESCAped in the margent.

PAge. 23. for cap. 27.	Read
cap. 23.	sect.
24. sert	
29. degenesi ad literam lib. 2.	lib. 7.
30. 2. Petri cap. 2. v. 7.	cap. 1. v. 20
30. Malachie. v. 2. 3.	v. 7.
30. Math. v. 27.	v. 2.
32. Luc v. 16. 20	v. 16.
33. Math. v. 28. cap. 20.	cap.
28. v. 20.	
33. [Actes 15] is placed to high	
36. Cresco: cap. 3.	cap. 33.
37 Psal: 27.	71.
37. Math. cap. 18.	cap. 28.
40. Math. 19.	18.
41. corin. v. 18.	v. 28.
45. Act cap. 13.	cap 14.
46. Rom: cap.	cap. 10
55. epla 65.	epla. 165.
61. Apocalip. cap. 3.	cap. 2.

64. Act. v. 18. 12.
69. psal. 9. 98.
86. after. 24. add. [Luc]
91. Psal. 69. 96.
95 Smaforward. forward
100. Malachie v. 1. v. 10. 11.
102. Act v. 20. v. 17
109. Act. v. 6. v. 5.
109. pag. 10. pag. 109.
120. want these citations Iames cap. 5. v. 14. 15.
Chrisost. De Sacerdotio. lib. 3. ad initium.
122. 5. v. cap. 31. cap. 5. v. 51.
126. Actes cap. 22. v. 17 v. 16.
128. ser. sect.
128. & oncu. & concu.
132. contra Iuliam: c. 5. c. 15.
136. is omited. De spiritu & litera cap. 27.
137. Ephesios cap. 3. cap. 1.
143. is omitted the citation of Ecclesiastes cap. 9. v. 1.
146. 2. Timo. cap. 5. cap. 4.
1. Regum. v. 45. v. 4. 5.

FAVLTES ESCAped in the text.

Page. 7. for. hall, read shall.
13. cotrouerted controuerted
19. this. that
21. nothinges nothing.
42. word. world.
44. then. them.
46. In the secund line wanteth this word [inward].
62. sayed. saued
62. sod. so.
68. placc. place
68. the. he
73. his. is
78. eueire. euerie,
96. samchapter. same chapter
96. cheest. cheefest.
135. whose prayse is not of god. For whose prayse is not of men, but of god.

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A

A MANVALL OF CONTROuersies.

Wherin the Catholique Romane faith in all the cheefe pointes of controuersies of these daies is proued by holy Scripture.

The Preface to the Reader.

THis brief treatise (courteous reader) being at the request of à friend speedely compiled, may serue to conuince them of

manifeſt calumnie, who no leſſe vntruly then boldly, doe affirme the Doctrine of the Catholique Roman Church, to be ether againſt holy ſcriptures, or at leaſt to haue no ground or proofe frō them: And it maie alſo giue ſatisfaction vnto ſuch, as more vpon the confident boldneſſ of them that affirme the Roman Religion to be deſtitute of ſcriptures, then vpon anie other reaſon, are drawne, ether to think this to be true, or at leaſt to doubt of the truth of the contrarie. But before thou proceede to vieue the thinge it ſelfe, I deſire thee to conſider well theſe fewe pointes followinge.

First that no proofe of anie one point of Christiā beliefe, can be ſo direct and full out of holy ſcripture, that may not be deluded by falſe interpretation. For the damned Arrianes, and moſt o-

ther heretiques, could interpret all places of holy ſcripture brougt by the Catholiques againſt theire hereſie in ſuch ſenſe, as beinge ſo vnderſtood, they made nothinge againſt it: yea, that, as feely, as peruers heretique Legate (burned in ſmithfield not long ſince for Arrianiſme) could not be conuinced of hereſie by onelie ſcripture. Such proofes therfore of Catholique Doctrine, as cannot be deluded by anie interpretation, are not to be expected out of holy ſcripture.

Secondly that though Proteſtãtes maie alledg textes of holy ſcripture for the proofe of ſome pointes of theire Doctrine, yet that alone is not ſufficiẽt to make it true. Both becauſe the ſame pointes are proued falſe by other places of ſcripture: and alſo for that all heretiques, haue euer brought ſcripture for their here-

ſies, and none more apparant, or frequent then the blaſphemous Arrianes: to ſay nothinge of the Deuill his citinge of ſcripture euen againſt oure bleſſed ſauiour. By all which it is more then euident, that the ſenſe of holy ſcripture, beſides the wordes, is neceſſarely required to make ſufcient proofe of true doctrine. For which reaſon I oftē bringe the vncorrupt teſtimonie of ſome holy father for the ſenſe of the place alledged by me, who haueinge liued at leaſt on thowſand yeares before theſe controuerſies began, cannot be eſteemed partiall on our ſide.

Thirdly, that I expect and exact of him, or them that shal goe about to anſwer this treatiſe, the ſame roūde ſincere, and direct dealinge, which I haue here vſed. Remembringe before all things that he firſt ſet doune his faith

in direct positions, and then proceed in like methode as I haue done for the rest. To whom I willingly graunt this large libertie aboue that which I haue vsed that he tye not himself vnto the first 500. yeares for the fathers interpretations, but that he take boldly 1500. yeares so that he bringe not condemned heretiques for his auctours, and with all obserue the point following.

Fourthly, that it shall not be to anie purpose in waye of answer, that anie aduersarie bring another interpretation of some father upon the places of scripture alledged byme, besides that which I haue brought. For it is not denied, that one & the same place of scripture maie be, and is often diuersly understoode, not onely of diuers fathers, but of one and the same father. But

if he will ſaye anie thinge to the purpoſe in this kinde, he muſt bring an interpretation contradicting that wich I haue brought: and withall labour rather to proue his owne Doctrine thē to impugne that of the Catoliques. For ſeeinge it is (as all men Knowe) à far more eaſie thīge to impugne anie doctrine, though neuer ſo true, then to proue the ſame: no truth (eſpetially of faith) being ſo euidentlie clere but that ſome thing with shew of probabillitie maie be obiected againſt it: it is not now expected, that anie aduerſarie should ſtand to anſwer thoſe auctorities of ſcripture and fathers wich I haue alledged for proofe of the Catholique Doctrine, or to impugne the ſame: but rather to bring others in proofe of his owne: that the iudicions reader maie compare our groundes in

ſcripture both together ; and by the uieu of his owne eie, trie whether of them be more conformable to Gods ſacred worde. And when anie one shall haue produced his proofes for Protestantiſme, in the like maner as I haue done in the behalfe of the Catholique religion ; (if he can ſo doe) yet shall he gaine no more therby, but an euident demonſtration againſt the cheefeſt ground of the Proteſtates doctrine; that ether, to the true and full deciſion of controuerſies in matter of faith, is neceſſarily required ſome other iudgment or triall, then the only wordes of holy Scripture, or ells that there re is no meanes at all to end cõtrouerſies of faithe; which later neuertheleſſ to affirme, is no leſſ iniuriouſe to gods wiſdome, goodneſſ, or power, then to ſaye that he hath prouided noe

Note.

ſufficient meanes for men to know the way to ſaue their ſoules. For both parties bringing ſcripture for them ſelues whoe ſhall finallie determine whether of them, doth applie the ſaid Scriptures more ſincerlie and accordinge totheir true meaninge?

Fifthly that wheras, before I can proue anie point of Chriſtian beliefe by ſcripture I ſhould firſt by good order, proue that there is a holy Scripture, and ſecondly in what bookes of the Bible it is contained: yet becauſe nether of theſe two pointes can be proued by ſcripture, vnleſs wee firſt beleeue ſome ſcripture without proofe: therfore that, I may proue thoſe pointes of faith wherin the Catholique Romane church doth differ from the Proteſtantes by holy ſcripture (which our aduerſaries vrge me ũto) I muſt neceſſarilie to ſatisfie

their disordered desire, proceede disorderlie, and suppose that for truth without proofe, which requireth most to be proued: I say without proofe, if no proofe be good, but that which is made out of scripture.

And here occurr by the way two things worthie of note, Thone that the scripture cannot be an vniuersall rule of our faith, seeinge some thinges are to be beleeued without proofe of scripture, as are (for example) that there is a holy scripture contaynynge gods word and reuelation, and that these and these bookes be suche: therfore must there of necessitie be some other rule of our faith more vniuersall then the scriptures, and consequently before the scriptures. And this cannot be but the authoritie of godes church: which is clerly S. Augustins Do-

Contra epistolã fundamenti cap. 5.

ctrine, who was not afearde to saye. *I would not beleeue the Gospell, but that the auctoritie of the church doth moue mee.* Seeinge therfore the authoritie of the church is a sufficient motiue for vs to beleeue what is scripture, why should it not haue the like auctoritie with vs in other pointes of faith? which is also S. Augustins argument in the same place: but I will notwithstanding satisfie our aduersaries in their owne humoure.

The Secund thing to be noted is, that they that beleeue nothing, but that which is proued by Scripture, are euidently conuinced to beleeue nothinge at all. For they that cannot beleeue that there is à holy Scripture, or what bookes be holy Scripture, cannot beleeue anie thinge, because it is proued by scripture. For it is euident,

that before they beleeue anie thing because it is proued by scripture, they must beleeue that there is a Scripture, and what bookes are scripture: but they that beleeue not anie thing but that which is proued by Scripture, cannot beleeue that there is a scripture, nor what bookes are holy scripture: for nether of these two, can be proued by Scripture. Thefore they that beleeue not anie thinge but that which is proued by scripture, cannot beleene anié thing at all. This Argument is a plaine demonstration, and compelleth the Protestantes ether to confess that they haue no faith at all: or to acknowledge this their positione, to witt [that nothinge ought or can rightly be beleeued, but that which may be proued by Scripture] to be false: which notwithstandinge is the

maine ground of all their religion. But now haueing shewed the absurditie of their Doctrine in this point, I will ioyne with them in the Scriptures, as they themselues do desire, obseringe this method. First I sett downe the Catholique Roman belief in direct and playne positions: then I bringe in proofe of it, one, two, or moe places of holy Scripture, citing the auncient vulgar translation, and often times I ad the testimonie of some auncient father of the frist 500. yeares vnderstandinge such Scriptures as I cite, in the same sense and meaninge that I cite them for: Furthermore those fewe places of Scripture, which seeme to sounde directly against the Catholique faith I shewe in brief how they are to be vnderstood. And last of all I put downe the position contradicto-

rie to the Catholique doctrine, to the end that the indifferent reader (be he Catholique or otherwaies) may more easely iudge whether Doctrine hath better ground in holy Scriptures. And further that he that will impugne this treatise may see, what he hath to proue if he wil proue anie thinge to purpose.

who is to vnderstand, that though the Protestantes doe maintayn the negatiue part, in almost all the positions controuerted betwixte them and the Catholiques, yet is he not for all that, to be excused from the proofe of those pointes, vnless he will withall confess, that in them the Protestantes haue no faith at all, but onely a mere deniall of faith. For, faith beinge not a simple denying or not beleeuing, but a possitiue assent and belief of such articles as are

reueled vnto vs by God; it hath possitiue groundes, wherby it may and ought to be proued, euen in those pointes which are negatiue. And therfore as Catholiques doe proue theire faith, in these negatiue pointes: that onely faith doth not iustifie: that we are not certayn of our iustification or saluation and the like: so likewise are the Protestantes to proue theyr faith in these: that there is no Purgatorie: no reall presence: no sacrifice of the Mass, and the rest. Vnless as is sayd before, they will confess, that they haue no faith in these pointes, but onely a mere deniall of faith.

Haueinge thus aduertised thee good Reader of these fewe things I leaue thee to peruse the treatise it self, desiringe thee to expect onely the bare positiones proued with the self text of ho-

ly Scripture, and ſome fewe fa-
thers, without anie florishe of
wordes at all: The worke being
ſuch as doth rather reſemble
the bare bones of a great bodye
tied together with dried Si-
newes, then a bodie throughly
furnished with flesh, and orher
habiliments of friendly narure.
For which cauſe, though to ſuch
as rather reſpect fashion then
ſubſtance, it may happ to ap-
peare hideous, yet to others of
contrarie appetite (for whoſe
contentment it is ſpeciallie in-
tended) it will not paraduenture
be iudged altogether without
forme.

THE FIRST CONTRO-uerſie Of Holy Scriptures.

IT is Knowne that the Ca-
tholique Roman Church
doth admitt moe bookes and

percells of holy Bible for Scripture, then the Protestantes doe, and consequently acknowledgeth a larger canon then they, and yet notwithstanding shee teacheth.

Chatolique Positiō 1. That all such articles as by her, and the Protestantes themselues are beleeued and holden for articles of faith, are not so expressly contayned in holy Scriptures, as out of them onely, full proofe may be made therof. Proofe.

The articles which the Protestantes doe beleeue to be of faith, as well as Catholiques, and yet are not contayned expresly in holy scriptures, are many, but wee will giue instance onely in a fewe, 1 That there are three distincte personnes and one onely substance in god. 2. That the secūde and third personns are of the same substance,

nd equall gloire with the first.
. That the third personn pro-
ceedeth from the seconde and
from the first. 4. That there are
two distinct and compleat natu-
res in our sauiour Christ, and but
one onely personn. 5. That there
are in him two willes, and two
operations, to witt, of god and
man: about all which pointes
haue been diuerse heresies as is
well Knowne to the learned.
And thoughe all these articles
haue most true ground and
proofe in holy Scriptures, yet
are they not soe expressly con-
tayned therin, as they may be ful
ly prooued by them alone. One
example shall serue for all. To
proue the sonn to be consub-
stantiall or of one substance
with the father, the Catho-
liques doe alledg (and tru-
ly) this testimonie: *I and the fa-*
ther are one: yet because there are

Iohn. cap. 10. v. 30.

moe meanes of beinge one then in ſubſtance, as namely to be of one will, deſire, and affection of which ſorte of vnitie, ſpecially the Arrianes did explicat this place: alledging for them ſelues that teſtimonie. *I pray that they all may be one, as thou Father in me and I in thee: that they alſo in vs may be one:* which cannot be vnderſtood of vnitie in ſubſtance. Therfore this teſtimonie without the interpretatiõ of the Church (which is the piller of truth) doth not fully proue the father and the ſonn to be one in ſubſtance. The like may be ſayd of the other articles here mentioned.

Iohn. cap. 17. v. 21.

Catho. poſi. 2.

All ſuch articles as are of faith, and ſo holden by the Proteſtãtes them ſelues, are not contayned ſo much as indirectly or implicitly in holy Scriptures: but onely ſo farr, as the Scriptures contayne and teſtifie the auctoritie

of the Church, and traditions.

Proofe.

That all the Bookes of the Bible, and euerie parte therof which are acknowledged for canonicall scripture ioynthy of Catholiques and Protestantes be such indeed. That the most blessed mother of our Sauiour Christ continued perpetually a Virgin. That it is lawfull for Cristians to eate strangled things and blood (which were expresly forbidden them. acts. cap. 15. vers. 20) are not so much as indirectly contayned in holy Scriptures, otherwaies then is mentioned in our position. But this being more amply proued in that which followeth of traditions, this which wee haue sayd already shall suffice for the present.

The Positions which the Protestantes in this question are to proue be these.

Protestāt position.

1 All articles of faith are so expressly contayned in scripture, out of them onely full proofe may be made therof.

2. All articles of faith are at least so contayned in holy scripture as with out anie testimonie or auctoririe of the Church, or traditions they may thence be plainlie and distinctly deduced.

THE SECOND CONtrouersie of Traditiones.

Catholique. Positions. 1.

THe holy Apostles deliuered by worde of mouth moe thinges to be beleeued and obserued by the Church, then ether they found written or wrot them selues. And these thinges are vsually called traditiones. Proofe.

1.

2. Iohn *Haueing moe thinges to write vnto you*

would not by paper and inke, for I hope v. 12.
shall be with you and speake mouth to 3a. Iho: 13.
mouthe.

2.

And the rest I will dispose when I 1. Cor.
come: where the holy Apostle cui- cap. 11.
lently sheweth that he reserued v. 34.
something more to be ordayned by worde, then he wrote.

3.

The Apostles were commaun- Mat.
ded to teache all nationes to ob- cap. 28.
serue all things which our sau- v. 20.
iour had commaunded: which doubtless they fulfilled: but they were not commaunded In anie place to write all the same: nether doth it appeare by anie Scripture, that they did write all thinges which they taught men to beleeue and obserue. This is à demōstration that they taught more then they wrote, if nothing be to be beleeued but what is contayned in holy Scripture.

4.

They taught Baptisme giuen to infants to be good and lawfull: or ells the Anabaptistes are not heretiques for rebaptising them.

5.

They taught the sonday to be solemnised, and the Iewes Sabbathe to be left without all solemnitie though most strictly commāded by god to be solemnised as an euerlasting couenāt.

Exod. cap. 31. v. 16.

6.

They deliuered and taught the creed by worde and not in writing, which from theyre tyme till now hath continued in the church by tradition onely.

7.

August. de Bapti. con: Donatistas, lib. 2. cap. 7.

They tanght Baptisme ministered by heretiques to be good: and therfore S. Augustin speakinge therof, saith: *Manie things which are not founde in the*

Apostles writinges: nor in latter counells yet because they are obserued by the whole church, are beleeued to be deliuered and recommended by none but by thē: Agayne he sayth: *There are many thinges which the whole church doth hold, and therfore are well beleeued to be commannded by the Apostles, albeit they be not found written.*

De baptis. cōa Donatis. lib. 5. cap. 27.

The Catholique church doth & ought to beleeue those things which the Apostles deliuered onely by worde, without writinge: in the same degree of faith with those, which are written. Note that the proofes of this position doth also proue thother going à fore.

Catholique positi.

Proofe.

1.

Therfore Brethren stand and hold the traditions which you haue learned whether it be by worde or by our epistle. S. Basile saith, I *account it*

2. *Thessalo. cap. 2. v. 15.*

Basil de Spiritu sancto. cap. 29. cap. 27. Fulk. 2. Thessali. cap. 2 sert. 17

Apostolique to continue firmly in vn written traditions and alledgeth the place of S. Paule. S. Chrisostom cited by Fulke himself saith thus: *Hereof it is manifest that they* [the Apostles] *deliuered not all by Epistles but many things without letters, and the one is of as great credit as the other. Therfore we think the tradition of the church to be worthie of credit: It is a tradition inquire no more.*

1. to Timoth. cap. 6. vs. 20.

2.

O Timothee keepe the depositũ: That is that which is comitted to thy trust: not certes by writinge. For litle or nothinge writren of the new testament was knowne to Timothee then. See à large discourse herevpon in Vincentius lirenensis.

3.

1a. Cor. cap. 11. vs. 16.

But if anie man seeme to be contentious wee haue no such custome: nor the church of god: where S. Paule alledgeth the custome of the church as à sufficient disproofe

of anie

ofanie practise: why not therfore for the proofe of anie?

The things which thou hast hearde of me by many witnesses these commende to faithfull men which shall be fitt to teach others also: loe no word here of writing, but of hearing & teaching by worde of mouthe. 2. ad Timo. cap. 2. vs. 2.

Nowe haueinge proued by Scripture it self, and euident instances, that many thinges are to be beleeued, that are not directly contayned in Scripture, it appeareth à sensless thinge to demaunde direct proofe of euerie thinge we beleeue out of Scripture.

The holy Apostles deliuered not by word of mouth moe thinges to be beleeued and obserued by the church, thē theyether founde written or wrote themselues: And therfore are there no traditions to be holden or beleeued. Protestants. Positi.

2. The Catholique church ought not to beleeue those things which the Apostles deliuered onely by worde of mouth without writinge, in the same degree of faithe with those which are written.

THE THIRD CONTROUERSIE of the difficultie to vnderstand the Scriptures.

Catho. positiones.

1 All places of holy scripture conteyninge articles of fayth (the obstinate misbeleife whe rof is Damnable) are not easi to be vnderstoode but requi some rule to be interpreted by.

Proofe. 1.

Act. 8. vs. 30. 31.

Philipp sayd to the Eunuc whom he founde readinge th Prophet Esay; *Trowest thou th thou vnderstandest the things which thou readest? who sayde: how can I vnless some man shewe me?*

2.

Our Sauiour accordingly opened the vnderstādinge of his Apostles that they might vnderstand the Scriptures: see therefore what à speciall grace it is to understand the Scriptures in there true sense and meaninge. Luc. 24. vs. 45.

In the which [the Epistles of Sainct Paule] *are certayne thinges hard to be vnderstoode which the vnlearned and vnstable deprauе, as also the rest of the Scriptures to theyr owne perdicione.* 2. Petri 3. vs. 16.

Sainct Hierome explicatinge the text now cited out of the Epistles concludeth thus. *These thinges haue I breifly touched as the limits of an Epistle would permitt; that thou mayest vnderstande, that without a guide and teacher, thou canst not enter the pathe of holy Scriptures.* Epist. 103. ad Paulinum.

which is easie to conceaue, seeinge as he notethe in the same place no trade, nor mechanicall

art is learned with out à maister.

Certes it is not onely an heresie but à meere frensie to saye, that all scriptures conteyninge poyntes of faythe necessary to be beleeued are easie to be vnderstoode of priuat beleeuers, sithence all heresies whatsoeuer haue bene begõn and mayntey-ned for want of true vnderstandinge of holy scriptures: where Vincentius Lirenensis sayth thus

Hu book against the prophane moueltie of heresie.

Some man may peraduenture aske, sy asmuch as the canon of the scriptures is perfect, and in all pointes very sufficient in itself, what neede is there to ioyne therunto, the authoritie of the ecclesiasticall vnderstandinge? For the cause surely, for that all take not the holy scriptures in one and the same sense, because of the deepness therof: but the sayinges therof some interpret one way, and some another way, soe that there may almost as manye senses be picked out of it, as there be men. For

Nouatian doth expouud it one waye, and Sabellius another waye. otherwise Arrius, Eunomius, Macedonius, other wayes Photinus, Apolinaris, Prisillianus, otherwayes, Iouinian, Pelagius, Celestius, lastly otherwayes Nestorius; Thus far that aũciẽt fathers to whom we may ad: otherwais wicliffe, Luther, Calvin, Anabaptistes, with the rest: aud this most truely, seing of these fewe wordes [This is my Bodye] there are found aboue 80. diuers senses, besides the Catholique sense and meaninge.

Sanctes de Eucha: repet. 1. cap. vlto in fine.

S. Augustine also auoucheth the samesayinge. *For no other reason are heresies made, but because men not rightly understandinge the Scriptures, doe obstinatly affirme theyre owne opiniones against the truthe of them.*

De gen. ad lite-rã. lib. 2. crp. 9.

Priuate personnes though true beieeuers haue not the spirit of interpretinge the holy Scripture in the true sense and

Catho: pos. 2.

meaninge of the same.

Proofe.

1.

2a. Petri cap. 2. vs. 7. *No prophecie of scripture is made by priuate interpretation.* 2.

Malachi cap. 2. vs. 2. 3. *The lippes of the Priest shall keepe knowledg and the lawe they shal require of his mouthe: be cause he is the Angell* [that is the messēger] *of the lord of hostes.* loe here the office of interpretinge the lawes of god, giuen to priestes, and not assured to euerie faythfull person.

3.

Mathe. 23. vs. 27. *Vpon the Chaire of Moyses haue sitten scribes and Pharisies, all thinges therfore what soeuer they shall saye to you obserue yee and doe yee.* loe here à commaunde to heare the prelates & pastoures of the church and no man lefte to followe his owne fantasie in matters of faythe, and manners.

Protestantes Positiō. 1. All places of holy Scripture conteininge articles of faith, the

obſtinate miſbelief wherof is dãnable, are eaſie to bevnd er ſtood, & therfore require not a- nie rule to be interpreted by.

2. Priuat perſounes that are true beleeuers haue the Spirit and gift of interpretinge the holy Scripture in the true ſenſe and meainge therof.

THE FOVRTH CONtrouerſie Of the infallibilitie of the churche.

THe ſenſe and meaninge of holy Scriptures giuen or aproued by the holy Catholique church, is vnfallibly true, as are alſo the definitiones and declarationes of faithe, deliuered by the ſame, aud euery one is bounde vpon his damnatiõ not to reiect the iudgment therof. Catho. poſ.

Proofe. 1.

Esay cap. 59. vs. 22. *My spirit that is in thee, and my wordes that I haue put in thy mouthe, shall not departe out of thy mouthe and out of the mouthe of thy seede and out of the mouthe of thy seedes seede, sayth our lord for this present and for euer.* A manifest promise of the spirit of god to continue for euer in the church. 2.

Mathe. 28. vs. 18. 19. *All power is giuen to me in heauen and in earthe: Goinge therfore teache yee all nations teachinge them to obserue all thinges what soeuer I haue cõmaunded you.* Loe here commission to teache giuen to the Apostles and in them to all pastores. 3.

Luc. cap. 10. v. 16. 20 *He that heareth you heareth me: and he that dispiseth you dispiseth me:* Loe here obligation for others, to heare, and obaye that which they, who haue the former commission shall teache.

4.

Behould I am with you all daies euen to the consūmation of the worlde; Loe, here the assurance of Christs asistance to his church, and the lawfull pastores therof, till the ende of the worlde. who can now doubt of the infallibilitie of the doctrine of godes church? 5.

Mat. vs. 28. cap 20.

I will aske the father, and he will giue you another Paraclet, [that is an aduocate or comforther] *that he may abyde with you for euer. The spirit of truthe*: loe here the spirite of truthe promised to abide with the church for euer. By warrant of which promise the first generall coūcell that euer was houlden (which was at Hierusalem) sayth thus. *It hath seemed good to the holy ghost and to vs, to laye no further burthen vpon you then these necessarye thinge s.* 6.

Io. cap. 14. vs. 16. 17.

Act. 15 vs. 28

In respect of the singuler pri-

uiledges of the church and spetiallye of the infallibilitie it hath in doctrine, sainct Paule callethe it: *the howse of god, the church of the liuinge god, the piller and grounde of truthe.*

7.

Math 18. vs. 17. *He that will not heare the church let him be to thee as the Heathen and the publican.*

Agaynst Cresconius. lib. 1. cap. 3. Touchinge which pointe of the infallibilitie of the church sainct Augustine hath this excellent doctrine: *Althoughe (Saith he) no example is brought out of canonicall Scripture of this thinge.* (Speakinge of the validitie of Baptisme ministred by heretiques) *yet doe we followe the truth of the same Scriptures in this pointe whilst we do that which pleaseth the whole church which the auctoritie of the Scriptures doth cõmẽd: And because the holy Scripture cannot deceaue, whosoeuer feareth to be deceaued by the obscurite*

of these questiones let him consult ther vpō with the church, which without all doubt the Scripture doth shewe.

The sense aud meaninge of the holy Scriptures giuen, or approued by the Catholique churche, is not alwaies true: nether are the definitiones and declarationes of faythe deliured by the same vnfallible truthes. Here the reader may marke a strāge peruersitie or blin dness in the Protestantes who graunt the gift of interpretinge the Scriptures to priuate beleeuers and yet deny it to the whole chuche; Protes. Pos.

THE FIFTH CONtrouersie of the marKes of the true Churche.

THe true Churche of god is but one. This being not denyed by the Protestantes nee-

dethe no proofe. The queſtion is which of all thoſe Churches which doe challenge vnto them ſelues the name of the Churche, is that one true churche; which doubt will eaſelie be cleared by the notes and markes fololwinge. Vniuerſalitie.

Catho: Poſitions.

The true Churche of Chriſt is Catholique or vniuerſall aſwell in reſpect of place, as of tyme, That is: the true church of Chriſt hath euer continued ſince his glorioufe aſcention into heauen till this day, and shall doe till the end of the world: which is to be Catholique or vniuerſall in reſpect of time. And it hathe or shalbe ſpred throughe all kingdomes and countries, that are vnder heauen; which is to be vniuerſall or Catholique in reſpect of place.

Pſal. 2. vſ. 8.

Proofe in reſpect of place.

Aske of me and I will giue thee the

gentiles for thin inheritance, & thy possessione the endes of the earthe. By this promise of god to Christ S. Augustine conuiceth the Donatistes and in them the Protestātes, that they haue not the true Chruche, because theyrs is not vniuersall in such sorte as here is promised. 2. *In hunc Psalme*

He shall rule from sea, to sea; and from the riuer euen to the endes of the rounde worlde; These Prophesies are clearely vnderstoode of the inheritance and kingdome, that is, the Churche of Christ as he is man: Accordinge to which prophesies our sauiour saythe; *All power is giuen me in heauen and in earthe. Goeinge therfore teache yee all nationes: baptisinge them in the name of the father and of the sonn and of the holy ghost.* 3. Psa. 27. vs. 8. Math. cap. 18. vs. 18. 19.

You shall receiue the vertue of the holy Ghost comminge vppon you, and you shall be witnesses vnto me in Hie- Actes cap. 1. vs. 8.

Con. Petilian lib. 2. cap. 38.

rusalem, and in all Ieury and Samaria, and euen to the vtmost of the earthe. See Sainct Augustine Learned reader if thou pleas.

Proofe in respect of tyme.

Daniell. cap. 2. vs. 44

1. *In the dayes of those Kingdomes, the god of heauen will rayse vp a Kingdome that shale not be dissipated for euer, and this Kingdome shall not be deliuered to a nother people.*

Luc. cap. 1. vs. 33.

2. *And he shall reigne in the howse of Iacob for euer, of his Kingdome there shall be no ende.*

Mathe. 28. vs. 20.

3. *Behould Iam with you all dayes, euen to the consummation of the world.*

Mathe cap. 16. vs. 18.

4. *Vppon this Rock will Ibuild my Churche, and the gates of hell shall not preuayle agaynst it.*

Oratione quod Christus sit vnus.

A faithful sayinge (Saith Sainct Athanas.) and not a waueringe promise. and the Church is an inuincible thinge althoughe hell it self should be moued:

The vniuersalitie of the church, all christians professt to belee-

ue i the creed of the Apostles and of the first councell of Constantinople, sayinge, *I beleeue the holy Catholique church.*

The true Churche of Christ is not necessarily Catholique or vniuersall; nether in respect of place nor tyme. This positione most cleerely against holy Scripturs must the Protestantes defende, and proue, yf they will proue and defende theyre Churche to be the true Churche of god and consequentlye theyr religione to be true. Visibilitie.

The true Churche of god ys visible and apparant, both to the faithfull beleeuers, that are poe in it, and to heretiques, and those that are out of it. Proof. 1.

A Citie cannot be hid, situated vpon a mountayne. Mathe. cap. 5. vs. 15.

He put his tabernacle in the Sunn. Psal. 18.

S. Augustine proueth our positione by these textes: sayinge. *The true churche is hid to ma-*

Contra literas petibani lib. 2. cap. 32.

man: whence is *that which he* [our sauiour] *Sayth in theGospell, A Citie sett vppon à mountane cannot be hidd, And therfore is it sayd in the Psalme: hee hathe put his tabernacle in the sunn, that is in manifest.*

2.

Isay. c. 2. vs. 2.

In the latter dayes the mountayne of the howse of our lorde, shall be prepared, in the top pof mountaynes, and it shalbe eleuated aboue the little hilles, aud all nationes shall flowe vnto it.

3.

Mathe. cap. 5. vs. 16.

Men doe not light à Candell and put it vnder a bushell, but Vpon à Candlesticke. To these textes doth S. Augustine allude, when he saythe; *what ells am I to saye then, that they are blinde that doe not see so great à mountayne that shutt theyre eyes against the lampe sett vppon the candlesticke?*

Tract. 2. vppon the. Epist of S. Iohn.

4.

Mathe. 19. vs. 17.

If thy brother offende against thee tell the churche; therfore must it of necessitie be apparent and vi-

sible. 5.

The Churche consistethe of Pastores and sheepe, Superiors, or rulers, and subiectes. *And he gaue some Apostles, and some Prophetes, aud other some Euangelistes, & other some pastores and Doctores.* Ephes. cap. 4. vs. 11.

Are all Appostles? are all Prophetes? are all Doctores? But superiores and subiectes, must be Knowne to one another, as also Pastores, and theyre sheepe. Therfore must the Churche of necessitie be visible and apparent. first to the cori. cap. 12. vs. 18.

The true Church of god is not necessarily visible nor apparent, ether to the faithfull beleeuers that are in it, or to heretiques and those that are out of it. This position must the Protestantes also proue and defend, though directly against the holy Scriptures, vnless they will confess their church not to be the Protestantes. posit.

true Church as (if the Scriptures be true) it cannot be : seeinge that before Luther it ether was not at all, or was inuisible, and therfore no true church of Christ.

Catholique. Positi. The true church of Christ can neuer want à lawfull personall succession of Pastors from her first institution till the end of the world. Proofe. 1.

Succession.

Ephesia. 4. vs. 11. 12. 13. *And he gaue some Apostles and some Prophets, and othersome Euangelistes, aud othersome pastores, and Doctores. To the consummation of the saintes vnto the worke of the ministerie, vnto the edifyinge of the bodye of Christ. Vntill we meete all in the vnitie of faythe.* Loe here Pastores giuen for the Churche till all meete in vnite of faythe which is till the ende of the worde.

2.

Mathe. 28. 19. 20. *Goinge teache all nationes baptiseinge them in the name of the Father*

&c. and behoulde I am with you all dayes, euen to the consummation of the worlde. Loe here Christ promiseth to be with the pastores of the Churche, whom he sendethe, all dayes till the ende: therfore there shall alwayes be pastores.

3

For thy Fathers there are borne sonnes to thee thou shalt make them princes ouer all the earthe: Vnderstoode by S. Augustine, of the successione of pastores in the churche Sayinge.

Psal 44. vs.

Vpon this Psalme tovvardes the ende.

The Apostles begott thee (ô Christian Churche) *they were sent, they preached, they are thy fathers. But could they bee alwayes corporally with vs? could any of them tarye here till this tyme? could they tarie till the time yet to come? But was therfore the Churche left desolate by theyr departure? God forbidd. For thy fathers sonns are borne to thee, what is this for thy*

fathers sonnes are borne to thee? The Aposstles were sēt fathers: inplace of the Aposstles sonnes are borne to the: Bishoppes are appointed. For whence were the Bishoppes borne that are att this daye in the worlde? the church herselfe callethe them fathers, shee begate them and appoynted them in the seates of the fathers. Doe not therfore think thyself desolate (O Christiā church) *because thou seest not Peter, seest not Paule; for thou seest not them by whome thou wast borne, but of thyn issue, fatherhoode is sprongе to thee. For thy fathers sonnes are borne to thee, thou shalt make them princes ouer all the earthe This is the Catholique church. Her children are made princes ouer all the earthe: her sonnes are constituted for fathers: lett them acknowledge this that are cut of: let them come to the vnitie: be they brought into the temple of the kinge* Thus S. Angustin.

prote. pos. The true church of Christe may be without a lawfull per-

sonnall succession of Pastores. This position they must alsoe proue or ells theyr church cannot be anie true churche.

For they cannot shew any Pastores of theyr religion before Luther to whom he succeeded.

This lawfull succession of Pastores in gods churche is not withovt consecration and authenticall mission or sendinge by an ordinarye power residing in the churche.

Catho. pos.

Proofe. 1.

when they (S. S. Paule and Barnabas) *had ordayned to them Priestes in eueri churche and had prayed with fastinge they commended them to our lord in whom they beleeued.* 2.

act. cap. 13. vs. 22.

Nether doth any man take the honoure (of priesthoode) *to him self but he that is called of god as Aaron.*

Hebru: cap. 5. vs. 4.

Note that if Luther, Caluī, and Beza, with the rest who say they are

called of god as Aaron: can shewe the like proofes of theyre calling that Aaron did: and besides the externall consecratiō which he also had notwithstanding his internall callinge of god: they shalbe beleeued to haue godes caling. Tough Aaron being the first of his order, and therfore could not haue his callinge by succession his case is farr vnlike to our newe maysters; vnless they will cōfess a truthe and saye, that they are also the first of their order, wherin they shalbe beleeued, and therby conuinced, not to be preachers of Christ, but of themselues, because they haue no mission from him, but come of them selues beinge sent by none.

3.

Ro. cap. Vs. 14. 15. Howe shall they beliue him whom they haue not hard? And howe shall they heare without a preacher? But howe shall they

preach vnless they be sent.

Amen Amen I saye vnto you, he that entereth not by the dore, (that is by the ordinarie waye) *into the fould of the sheepe, but climethe vp another way he is a theefe and a robber. But hee that enterethe by the Dore is the Pastore of the sheepe.* Io. cap. 10. Vs. 1. 2.

The Prophets prophesie lyes in my name, I haue not sent them. I haue not sent these Prophets, yet they rann. with many such like wherby it appeareth that we are not to beleeue euerie one that pretēdeth to come from god, vnless they shew their mission, and cōmissiō. To which purpose heare this notable saying of the auncient Ireneus. *It behoouethe to obaie those priestes, that are in the churche, those who haue the succession from the Apostles, as we haue shewed who together with Episcopalitie, haue receiued accordinge to the will of the father, the assured certayne gift of truthe. But to* Hiere. cap. 14. vs. 14. Hiere. 23 vs. 21. lib. 4. cap. 43. att. the ende.

suspect the rest that stande offrom the originall succession in what place soeuer the are assembled, ether as heretiques and of bad doctrine, as makeinge schisme, and as highe mynded and pleasinge themselues: and of S. Cypriane

Lib. 1. epla. 6. *If the church was with Cornelius who succeeded the Bishope Fabiane, and whome beside the honoure of Preisthood our lord glorified with martyrdome Nouatian is not in the church, nor can he be esteemed à Bishope, who despising euangelicall and apostolicall tradition, succeeding to none is sprong out from himselfe. For nether can he haue or houlde by any meanes the church who is not ordered in the churche.*

Protestantes. Pos. The lawfull succession of Pastores in gods churche, may be with out consecration, and authenticall mission or sending by any ordinarie power residing in the churche.

The

THE SIXTHE CONtrouersie of the supremicie of S. Peter and of the Pope or Bishope of Rome.

SAint Peter was by our sauiour Christ constituted supreme head and souraigne Bishope or Pastoure ouer his whole churche militant. Catho. Positions.1

Proofe.

1.

Our sauiour sayd to S. Peter *Symon of Ihon louest thou me? Feede my sheepe:* a speeche directed to S. Peter and to no other of the Apostles: containing charge, to feede as a shepherde doth his sheepe all christes flok whithout exceptiō: so vnderstood by S. Cipriā sayinge. *To Peter our lord after his resurrection sayde, feede my sheepe and buil-* Io: 21. v. 17.1: De vnitate Ec-

ded his churche vpon him alone, and to him he gaue charge of feeding his schepe

Hom. 1. depenit. By S. Chrisostome: *he gaue him [S.Peter] the primacie & gouernment of the churche thrughe the whol world & which is aboue all he sheweth him to haue loued our lord more thē All the Apostles sayinge. Peter loueſt thou me more thē these.* Our sauiour sayth to Peter *Thou art Peter & vpon this rock will I builde my churche.* Note that according to the Greke & Siriake text these wordes sound thus, thou art a rocke and vpon this rocke I wil builde my churche, which is also the true sēse of the vulgare latī. Here did our sauiour christ manifestly promise to S. Peter soueraytie ouer his churche, For the foundation is to à buildinge, the same that the heade or prince is in a kingdome or common wealth. Thus doth S. Epiphanius vnderstand these

Mathe 16. v. 18.

In Anceratu.

wordes sayinge. *Our lord him selfe hath constituted him* [S. Peter] *the first of his Apostles, the firme rocke vpon which the churche of god is built.* To these wordes also manifestly alludeth the holy generall councell of Calcedon, in the sentence of cōdemnatione against Dioscorus, sayinge. *Leo the mostholy & blessed Archebishope of great and aūcient Rome by vs and by this presēt holi synode, together with the thrise most bleßed and all prayse worthye S. Peter whoe ys the Rock and very topp of the Catholique Churche, & he whichis the foundatione of true faithe hathe spoyled him* [*Dioscorus*] *of all episcopall dignitie.* Coūcell. of Calcedon. actiones. 3.

Our sauiour sayth to S. Peter *I will giue to thee the keyes of the kingdome of heauen*: wher is also most clerely signified S. Peter his preheminence in godes churche; For none hath the gouernement or commaundemēt of the keyes of any towne or citie, but Matho. 16.

the prince or gouernour of the ſame: & that ſoueraygne power is ſignified by the Keyes, it is proued by that of our ſauiour Chriſte. *I haue the keyes of death and hell.* That is the rule and prower ouer deathe and hell. And agayn *Hee that hath the keye of Dauide he that ſhuteth and noe man openeth.*

Apoc. 1. v. 18.

Apoc. 3. v. 7.

S. Peter practiſed the authoritie of ſupreame paſtoure, in declaringe Iudas to haue fallen from his Apoſtleship, and propoſinge another to be choſen in his roome: *Peter riſinge vp in the mideſt of the bretherē ſayd:* & as foloweth. S. Chriſoſtome vnderſtādinge it ſo ſaythe; *How feruent is he? how he acknowledgethe the flocke committed by chriſt? how he is prince of this company? and in euery place begineth the firſt toſpeak.* His ſupremicie was acknowledged by S. Paule goeinge to Hieruſalem to ſee him. *Then after*

Act. cap 1. v. 15. vnto the 26.

In hunc locum.

Gala. 1 v. 18.

three yeares I came to Hierusalem to see Peter. S. Chrisostome vnderstandeth it so, sayinge, *Peter was the mouthe of the Apostles, prince and topp of that companye, therfore also Paule goethe vp to see him beside the others.* Hom: 87. in Ihoan.

The Pope or Bishope of Rome is the lawfull and lineall successoure of S. Peter in that charge and office which our sauioure gaue vnto S. Peter ouer his churche militant. Catho. pos. 2.

Proofe.

The power which our sauioure gaue to S. Peter ouer his churche militante was giuen him, as likewise the power giuen to other Apostles: *to the consũmation of the saintes, to the edifiinge of the bodye of Christ. vntill we all meete in the vnitie of faith & knowledge of the sonn of god.* as S. Paule testifiethe, and therfore to continue in the churche, soe longe as the churche is to continue. Ephesiãs cap. 4. vs. 12. 13.

which is also prooued by that: *Vpon this Rocke will I build my churche.* and by that: *feed my sheepe*: for so longe as the buildinge of the churche cõtinueth, or the flock of christe is to be fed which will be to the end of the world: so long must the rock wherupon the churche is built, and the pastours who must feede the shepe continue: But this cannot be in S. Peters personn: therfore in his successoures: see S. Augustin his wordes before in that positione, that the true churche can neuer want a lawfull personnall succession, of pastores, vpon these wordes of the psalme 44. *For thy fathers are borne sonnes to thee.*

Lib. 2. de Sacc.. And S Chriso. who. saith: why did oure lord shed his blood? surely to redeeme those sheepe thecure wherof he commited to Peter, ãd also to his successoures

Now, that the Bishope of Rome is the lawfull and lineall successoure of S. Peter is as authentically and euidently proued as that Lewis the 13. of France is lineall successoure to Hughe Capet or his maiestié of Ingland to wiliam the cõquerour S. Ireneus, Optatus, S. Epiphanius, and S. Augustin, doe deriue the succession of the bishopes of Rome from S. Peter vntill the bishopes that liued i theyr tymes. Besides Eusebius, or S. Hieroime, Prosper, and all such as haue written the cronicles of ecclesiasticall affayres, doe not omitt to continue the Bishopes of Rome vntill theyr owne dayes And soe wel is this succession knowne that M. Fulke sayethe, *wee can coumpt it on our fingares.*

And S. Augustine doubtethnot to saye, that *the succession of preistes*

a. lib. 3. cap. 3.
b. lib. 2. against parmeaniane
c. heresie. 27.
d. epla. 65.

answer to a counterfaite catholica. 27.

Contra eplam. fundamenti. cap. 4.

from the seat of Peter, (to whom our lorde after his resurrection commended his sheepe to be fed) vntil that present Bishopp held him within the lapp of the churche.

Protes. pos. 1.

S. Peter was not by our sauiour Christ constituted supreme head and soureygne pastoure or Bishop ouer his churche militant.

2. The Pope or Bishope of Rome is not lawfull and lineall successoure to S. Peter in that charge and office which our sauiour gaue to S. Peter ouer his churche militante.

THE SEAVENTH Controuersie of the honoure due vnto the holy Angellsand Saintes in heauen.

TO the holy Angelles and saintes in heauen is due more then ciuil honoure and reuerence. Catho. pos. I.

Proofe.

I.

To mee thy frendes (ô god are exceedingly honorable: loe here Dauid beinge kinge, auowethe that the frendes of god are greatly to be honoured, by him: Certes not with ciuill honoures for suche he ought not to them he beinge kinge, and the frendes of god, beinge all those that doe the thinges he Psalme. 138. vs. 17. Io: cap. 15 v. 14.

vs. 13. cōmaūdeth (as our ſauiour teſtifiethe) of what condition or degree ſoeuer. 2.

Math. 26. vs. 13. *where this Goſpell shalbe preached in the whole worlde, that also which shee hath done, shalbe tould for a memorie of her.*

Loe here an exeeding honoure decreed by our ſauiour him ſelf to S. Marie Magdaleyne. where is to be noted, that this is cōmaūded to be done in memorie of her in like manner of ſpeeche as our ſauiour commaunded the holy miſteries to be celebrated in memorie of him. 3.

Luc. cap 22. vs. 19.

Iosue. cap. 5. vs. 13. *Iosue beinge in the feild of the citie of hierichо, ſaw a man ſtādinge against him, howldinge a drawne ſworde, and he went nere to him, and ſayde, art thou ours, or our aduerſaries? who anſwered noe: but I am a prince of the hoſt of our lorde. Iosue fell flatt downe to the grounde, and adoreinge he ſayd, what ſpeaketh the lord to his ſeruant? loose*

ſayth he thy shooe from thy foote for the place where in thou ſtandeſt is holy. And he did as he was commaunded

Loe here the Angell not onely adored to the grounde but alſo the ground it ſelf nere where he ſtoode duely reuerenced for respect of him.

To the Angelles and Saintes in heauen is due no other honoure or reuerence then ciuil. Proteſt: pos.

THE EYGHTETH CONtrouerſie. Of prayer to the holy angells and ſaintes in heauen.

TO pray to the Angelles or ſaintes in heauen doth not derogate anie whitt at all from our ſauiour Chriſt his office of mediatoure. Catho: pos.

Proofe.

I.

S. Paule prayeth to the Romãs in this ſorte. *I beſeeche you bre-* Rom. cap. 15. vſ. 30.

thren by our lord Iesus Christ, and by the charitie of the holy ghost, that you helpe me in your prayres for me to god.

The like he hath to the Ephesianes. cap. last v. 19. the first to the Thesalo: cap 5. and elles where often. But if the prayer to saintes on earthe dothe not derogat from the mediatorship of Christ: certes the prayers made to them in heauen cannot.

Agayne Iacob prayed to his good Angell in this sorte: *The Angell that deliuereth me from all euilles: bless these children.*

Genesis. cap. 48. vs. 16.

Catho. pos. The saintes in heauen doe heare our prayers and vnderstande our perticuler estates therfore it is not idle, or in vaine to pray to thē, as thoughe they did nether,

Proofe.

Matth. c. 22. v. 30. Luc. c. 20. vs. *They are as the Angelles of god in heauen. They are equall to the Angelles.* but the Angelles Knowe our

particuler estates: *see that you dispise not one of these little ones* (saith our fauiour Christ) *For I saye vnto you that theyre Angells in heauē doe al wayes see the face of my father which is in heanen.* yea they knowe our secret thoughts: *I saye to you, there shalbe ioye before the Angelles of god vpon one sinner that doth pennance.*

36. c. Matt. cap. 18. vs. 10. d. Luc. cap. 15. vs. 10.

The saintes haue power ouer nationes to rule them, therfore doe they know theyre estates. *He that shall ouercome and keepe my wordes vnto the ende I will giue him* (sayth our sauioure) *power ouer nationes, and he shall rule them with a rodd of Iron.*

Apocal. cap. 3. vs 26. 27.

God doth somtymes heare & accepte the prayers of his seruādes or saintes for a nother man, whē he will not heare that man prayinge for hymselfe: therfore is it profitable to praye vnto them.

Catho. pos. 3.

God sayd to Eliphas the Themanite my fury is wrothe against thee and thy

Iob last. cap. vs. 7

8.9.10. *two freindes. Take therfore vnto you seanen oxen and seauē Rāmes, & goe to my seruande Iob and offer holocaust for your selues, and my seruande Iob shall pray for you, his face I will receaue, that the folly be not imputed vnto you. They went and did as our lorde had spoken to them, and our lorde receaued the face of Iob. Our lord also was tourned at the penance of Iob whē he prayed for his freindes.*

Iam. cap. 5. vs. 16. *Againe, Pray one for a nother that you may be sayed: for the cōtinuall prayer of a iust man auayleth much.*

I alledge not the fathers testimonie for prayer to saintes they beinge confessed by the learned protestantes to haue taught that Doctrine; namely Fulke saythe:

2. pet. cap. 1. sect. 3. reioinder to Bristo. 3. pa. *In Naziāzen, Basile and Chrisostome, there is some mentione of the inuocatione of saintes to help vs with theyr prayers* The like he confesseth of Ambrose Austine and Hierome. So that wee see the doctrine of the

Greke and latin churche in this pointe (by the cōfessione of one of our seuerest aduersaries) to haue bene 1200. yeares agoe the same with the doctrine of the present churche of Rome.

To praye to the saintes or Angelles in heauen doth deroga- te from the office of mediatour of our sauiour Christ. Protest. pos.

2. The saintes in heauen doe not heare our prayers, nor know our particuler estates, or necessities, and therfore is it in vayne to pray to them.

3. God doth neuer accepte of the prayers of his saintes offered for another man, when he doth not accept of the same mans prayers for him selfe.

THE NINTH CONTROuersie of holi Reliques.

God doth honor the Reliques of saintes by working miraculouse thinges by them to his ow- Catho. posi. 1.

ne glorye, the honoure of the saintes, the benefit of man, and the edification of his churche: and therfore are they to be honoured and reuerenced by faithfull Christianes.

Proofe.

Actes. cap. 19. vs. 18.

1.

There were brought from his [S. Paule] *bodye napkins, and hand kercheeses vpon the sike and the diseases departed from them; and the wicked spirites went out.*

Actes cap. 5. vs. 15.

2.

They did bringe forth the sicke into streetes and lead them in beddes and couches that whē Peter came, his shadowe at the leaste might euer shadowe anie of them, & they all might be deliuered from there infirmities.

4. of the Kinges. cap. 13. vs. 21.

3.

Certayne persones buryinge a man sawe the rouers; and threwe the bodie in the sepulcher of Eliseus, which when it had touched the bones of Eliseus, the man reuiued and stoode vpon his feet.

For the testimonie of the fa-
hers in this pointe I wil onely
lledg S. Augustine, whom vn-
ess our aduersaries dare condem-
e both of erroure in Iudgment
nd falsitie in historie, they must
eedes confess that holy reli-
ques in his tyme, were had in
great and publique honoure and
euerence. The reader that desi-
ethe to see or heare himself spea
ke, must be content to turne
he booke himself, for this wor-
des, to this purpose, are ouer Pro-
lix to be inserted in this briefe
treatise.

The.22. booke of the citie of god. cap. 8.

The Doctrine and practise of
ancient churche is soe euident in
this pointe, that Chemnitins a
renowmed protestant is forced
to, write in this sort. *Of translation of
riliques followed the caryinge them a-
bout in processiones, as is mentioned by
Hierome against Vigilantius: And by
Augustine when in the translatione of*

Exam. 4. parte. sec hæc gentilia.

the reliques of Steuen, à blinde woman receaued her sight, Lucilius the Bishope streyght ordayned the carieing abont of the Reliques of Steuen. And be cause sometimes certayne miracles were done at the reliques: all persones in any ĩfirmitie or necessite, what soeuer rann to them. Augustine mentioneth that flowers and otherthinges: Ambrose that garmentes cast vpon the sepulchers, or cofines of martyres were caried by Christianes, as defenses and preseruatiues frã euill; They did think that the martyres them selues were present with theyre ashes. Nor did they call vpon god onely, but the very martyres did they inuocate at theyre reliques: and thinkinge grace and heauenly vertue, to reside in theyre bones by prayer and other worshippe did they seeke them at reliques. As Basile discourseth e vpon the Psalme. 115. Nor did they seeKe theyr onely corporall cures: but did imagine that spirituall graces, as holinesse and charitie was giuen and

creased by touching and Kiſsing of liques as Nyſſenus doth glorioufslie eache of Theodore the martyr: with any other thinges to the ſame urpoſe.

God doth not honoure the reques of ſaintes by worKeinge ymiraculous thinges by them ther to his owne glorie, the onoure of the ſaintes, the befit of man, or the edification f his churche: or thoughe he oe, yet are not the reliques of aintes for all that to be honoued or reuerenced. Protes. positi.

2.

THE TENTHE CONtrouerſie of holy images

THe images of holy perſonnes may with out feare of idolatrie or anie other inconuenience be placed in churches, and oratories. Catho. poſi. 1.

the reliques of Steuen, à blinde woman receaued her sight, Lucilius the Bishope streyght ordayned the carieing about of the Reliques of Steuen. And be cause sometimes certayne miracles were done at the reliques: all persones in any ĩfirmitie or necessite, what soeuer rann to them. Augustine mentioneth that flowers and otherthinges: Ambrose that garmentes cast vpon the sepulchers, or cosines of martyres were caried by Christianes, as defenses and preseruatiues frõ euill; They did think that the martyres them selues were present with theyre asses. Nor did they call vpon god onely, but the very martyres did they inuocate at theyre reliques: and thinkinge grace and heauenly vertue, to reside in theyre bones by prayer and other worshippe did they seeke them at reliques. As Basile discourseth vpon the Psalme. 115. Nor did they seeke theyr onely corporall cures: but did imagine that spirituall graces, as holinesse and charitie was giuen and

creased by touching and Kissing of liques as Nyssenus doth gloriouslie eache of Theodore the martyr: with any other thinges to the same urpose.

God doth not honoure the reliques of saintes by worKeinge ny miraculous thinges by them ther to his owne glorie, the onoure of the saintes, the benefit of man, or the edification of his churche: or thoughe he doe, yet are not the reliques of saintes for all that to be honoured or reuerenced. Protes. positi.

2.

THE TENTHE CONtrouersie of holy images

THe images of holy personnes may with out feare of idolatrie or anie other inconuenience be placed in churches, and oratories. Catho. posi. 1.

Proofe.

1.

Exodus. cap. 25. vſ. 18. 19.20.

Two Cherubins thou shalt make of beaten golde on both ſides of the oracle. Lett one cherubin be on the one ſide and the other on the other, lett them couer both ſides of the propitiatorie, ſpreadinge theire winges and coueringe the vaile, and lett them looke one towardes the other, theire faces turned vnto the propitiatorie wher with the Arke is to be couered. Loe here the commaundement of god himſelfe for the placeinge of holy images, in the moſt holy place of the temple or tabernacle, notwithſtādinge that the jewes were moſt prone vnto idolatrie.

2.

3. of the kinge. cap. 6. vſ. 28. 29.

All the walles of the temple roundeaboute he graued with diuers engraueinge and caruinge and hee made in them Cherubins and Palme trees and diuers Pictures, as it were ſtandinge out of the wall, and cominge forthe

e here holy imagesmade in the
mple with out anie expreſſ cō-
aundinge of god.

3.

Our lorde ſayde to Moyſes make a
aſen ſerpent and ſet it for a ſigne:
that beinge ſtriken looketh vpon it
all liue.

Nūbres cap. 21. vſ. 8.

The jmages of holy perſōnes
ay and ought to be honoured
euerenced and worſhiped.

Catho. poſ. 2.

Proofe.

The holy Scriptures approuue
nd commaunde honoure and
euerence to be done to diuers
hinges; for the ſole reſpect and
elatione which they haue to ho
y perſonnes, thoughe nether ſoe
uident, nor ſo uaturall as the re-
ſpecte which images haue to the
perſonnes whome they repreſēt:
therfore is it euident, that they
approue and cōmaund the liKe
to be done to them.

Adore you his footeſtoole becauſe it is

Pſalme

9. vſ. 5. *holi.* The Rabins by the foo
ſtoole vnderſtand the Arke of t
owld teſtament, which therfo
according to this commaud
ment they adored.

Pſalme. 5 vſ. 9. *I will adore towarde the holi temple,*
thy feare. Loe here adoration
the temple for reſpect of go
whoſe howſe it is.

Philipē cap. 2. vſ. 10. *God hath giuen him a name which*
aboue all names: that in the name
IESVS *euerie knee bowe of the cele*
ſtialls tereſtrialles and infernales. Lo
here reuerence commaunded t
be done to the holy name of IE-
SVS.

Exodus. cap. 3. vſ. 5. *Loſe of thy shooe from thy foote, fo*
the place wherein thou ſtandeſt is ho
grounde, Loe here reuerence cō-
maūded to be done to the groū-
de neere where the Angell ſtood
onely in reſpect of his preſence
there.

Iosue. cap. 5. vſ 13.

Matthe. cap. 23. vſ. 19. 17 *Woe to you blinde guides that ſaie*
Whoſoeuer shall sweare by the temple

e is nothinge, but he that shall sweare by the gold in the temple is bownde ce blinde, for whether is greater the old or the temple that sanctifiethe he gold. Loe here the gold in the temple sanctified, for beinge in the temple, and therfore deserueth reuerence, but much more the temple it selfe.

Nowe let the iuditions reader consider, whether the image of anie personne hath not a more neere and euident relation and respect unto the personne represented by it; then these thinges whichthe holy Sripture auoweth & cōmaundeth to be honoured forthe respecte which they haue to some persone worthye of honoure. And yf he finde that they haue so in deede, as doubtless they haue: and further, if the persōnes represented by the images deserue honoure and reuerence (as is proued before that

the saintes and Angelles doe then vnlesse he be depriued of the light of naturall reason, he cannot denye but such holy images may and ought to be honoured and reuerenced in regarde of the persōnes represēted by thē. which yet is made more playneby this reason. The iniurie or contumelie done to the image of any personne, is by all men esteemed to redounde to the iniurie or cōtumelie of the persōne represented by it, which (to omitt infinite other proofes) is euident by the wrathe and indignationes which Theodosius a good & wise prince, conceaued against the citezens of Antioche for castinge downe his wifes statua: which iniurie he had reuenged with the ruine of the whole citie, yf he had not been preuented by the prudent & piouse endeuoures of others. The curious reade

Theodo. 5. booke of his historie cap. 19.

may

may ſee Euſebius of Maximin his ſtatua defaced in diſhonoure of the perſon and alſo Suetonius of the the like diſgrace shewed to Domitiane. The diſhonoure therfore done to the images, redownding to the perſonnes; the ſame muſt neceſſarilye be ſayd of the honoure Vſed to them. And this Is euidently true if all naturall reſon & diſcours be not falſe. *Euſeb. lib 9. cap. 9.*

Of the woman cured of the bloodie flix wherof mention is made in the goſpell, it is recorded that returninge home, ſhee in memorie of that benefit, ſett vp an image of Chriſt, at the foote wherof, grewe an herbe, which when it touched the hem of the image, cured all diſeaſes: which image Iuliane the Apoſtata threwe downe, and ſett vpp his owne in the place, which was Imediatly deſtroyed by fyre from heauen. But the Image of *Math. cap. 9.* *Exſeb. lib. 7. cap. 14.*

Christ broken in peeces by the heathen: the Christiannes afterwardes gatheringe the peeces togeather, placed in the churche wher it was: as Sozomen writethe vntill his tyme.

Sozomē. lib. 5. cap. 20

Seeinge therfore god doth honoure holy images by doinge miracles by them for our benefit; why should not wee also honoure them, with due reuerence and worshipp, or rather the personnes represented by them? Therfore when god forbideth the makeinge and adoreinge of any grauen thing, or any similude; the meaning is only, that no such thing should be made or adored as god; & not otherwise. For he himself hath commaunded both to make holy images and also to adore his footstoole as is already shewed. In like manner therfore, as he forbideth to kill, not certes absolutly, but by

Exodus cap. 20.

priuate auctoritie, vpon reuenge, malice, or other vnlawfull cause. so doth he forbid to make and adore anie grauen thinge: not absolutlye, but as a god. And for confirmation of this thou mayest note [prudent reader] that noe one Catholique father for these 1600. yeares hath euer vnder stoode this commaundement in that sense which the protestantes would drawe it vnto: which is more then a probable argument that it is not the true sense therof.

For the testimonie of the fathers in this pointe: Iwill content my selfe with M. Parkins confession: sayinge that the crosse begann to be adored about the 400. yeare of Christ. And thoughe fraudulently he say *yt begann to be adored* yet to the manifestation of his owne fraude doth hee bring diuers testimo-

Demost. of his probleim title: signum Crucis.

nies of Prudētius, Hierome, Paulin, and others which manifestly shewe, that it was then in publique vse, & not in begining only. Note, that what is sayde of the honoure due to the cros may be sayd of anie other holy image.

Protestantes' position.

1. The images of holy personnes may not without idolatrie or other inconuenience be made & placed in churches, oratories, or places of prayer.

2. The images of holy personnes may not, or ought not, to be honored, reuerenced, or worshiped.

THE ELEVENTHE Controuersie: Of Purgatorie.

Catholique position.

AFter this life there is a purgatorie, or place where the

ſoules of the faythfull, departinge out of this world the ſtate of grace are detayned vntill they be wholly purged from all guilt and payne due vnto ſinn.

Proofe.

1.

Hee that shall speake againſt the holy ghoſt it shall not be forgiuen him nether in this world nor in the world to come. Hence it is manifeſt that ſome ſinnes are forgiuen in the world to come: not in heauen whither no ſinner entereth: nor in hell where there is no remiſſion, therfore in a third place which is Purgatorie, S. Auguſtin aludinge to this place expreſly ſayth that ſome ſinnes are remitted in the next world.

Math. cap. 12. v. 32.

Decim. lib. 21. cap. 13.

2.

Bee att agrement with thy aduerſarie betymes whileſt thou art in the way with him, leſt perhappes thy aduerſarie deliuer thee to the iudg, and the

Math. cap. 5. v. 25. 27

Iudge deliuer thee to the officers and thou be cast into prisone. Amen I saye to thee thou shalt not goe from thence till thou repaye the last farthinge.

Epistle to Antonian.

To these wordes S. Cyprian alludinge Sayth, *Another thinge is is for him that is in prison, not to goe out til he hath payde the last farthinge, another thinge presently to receaue rewarde of faythe and Vertue: another thinge beinge by longe payne tormented: to be clensed and purged by longe fire.*

3.

1. Corin cap. 3. vs. 13.

The worke of eueire one shal be manifest for the day of our lorde will declare, because it shal be renealed in fire, and the worke of euerie one of what kinde it is the fire shall trye.

vs. 15. Vpon the Psal. 37.

Vf anie mans worke burne he shall suffer detriment: but hee himselfe shalbe saued, yet soe as by fire. S. Augustine Vnderstandeth this place of Purgatorie, sayinge *yf they did build vpon the foundation gold, siluer, and pretions stones, they should be secure from*

both fyres, not onely from that euerlasting which shall torment the impiouse eternally: but also from that which shall amende them that shalbe Saued by fire. For it is sayd, hee shalbe safe yet soe as by fyer.

Catholique Positions. 2. Catho. pos. 2.

The soules in Purgatorie are holpen by the prayers, Sacrifices, and other workes of pietie done for them by the faithfull liuinge in this world: And therfore is it à good worke to praye for them.

Proofe.

Otherwise what shall they doe that are baptised for the dead, yf the dead rise not agayne at all? why also are they baptised for them? By baptisme here is vnderstoode all corporall afflictione and chastisement vndertaken for the departed; in like manner as it is vnderstoode by our sauiour when he saythe, with the baptisme wherwith Iam

1. Corin. cap. 15. vs. 29. 30.

Marc. cap. 10. vs. 38.

Baptised shall yee be baptised.

2.

2. Machab. c. 12. vs. 43. 44. 46.

And (Iudas) *makeinge a gatheringe he sent* 12000. *Drachmes of Siluer to Hierusalem for sacrifice to be offred for sinne, well and religiously thinking of the resurrection (for vnless he hoped that they that were slayne, should rise agayne, it should seeme superfluouse and vayne to pray for the dead) it is therfore a holy and healthfull cogitation to pray for the dead that they may be loosed from sinnes.*

For the iudgment of the churche, in & before S. Augustines tyme, lett the industrius reader see the confessione of Chemnitius in his examen where he vndertaketh to dispute against S. Augustine and S. Chrisostome of purgatoire & prayer for the dead.

3. part. octana. secte

Protestant position.

1. After his life there is no purgatorie or place where the soules of the faithfull, departed in

the ſtate of grace are purged ether from guilt or payn of ſinn. 2. The ſowles in purgatorie are not holpen by the prayers, and other workes of pietie done for them, by the faithful liueinge in this worlde. And therfore it is att leaſt in vayne to pray for them.

THE XII. CONTROuerſie of the Sacraments.

Catholique poſition.

THere are ſeauen Sacramēts of the newe lawe properly ſo called. That is ſeauen viſible or ſenſible ſignes, ordayned or inſtituted by our ſauiour Chriſt: wherby grace is giuen to thoſe that worthely receaue thē. The proteſtantes doe confeſſ that Baptiſme and the Euchariſt are properly ſacramentes, therfore are wee onely to proue the other fiue.

Note that as nether baptiſme nor the Euchariſt are in any place of holy ſcripture called or ſaid to be ſacramentes: and yet becauſe they are viſible or ſenſible ſignes, and ceremonies giueing grace (as the catholique churche beleeuethe: or ſignifyinge the ſame as the proteſtãs teache) they haue euer in gods churche (euen by the confeſſion of our aduerſaries) beene truly called and eſteemed ſacramentes: ſoe likewiſe all other externall and ſenſible ſignes, or ceremonies proued by ſcriptures to haue the like effecte and haue beene called and eſteemed of the auncient churche ſacramentes: ought alſo of the proteſtãtes to be acknowledged for ſuch: nether are they to require any other proofe for the other ſacraments, then they are able to produce for theſe two.

And albeyt the proteſtantes confeſſ with the Catholiques that Baptiſme and the holy Eucharist are Properlie ſacramentes: yet doe they deny diuers thinges pertayninge to them which the Catholique churche tacheth: which are therefore to be ſpoken of before we proceede to the proofe of the other ſacramentes.

OF THE NECESSITIE of Baptisme.

Catholique position.

It is necessary for euerie mans saluation that he be baptised.

Io. cap. 3. vs. 5.

Proofe.

AMen I say to thee, vnless a man be borne agayne of water and the spirit, the cannot enter into the kingdome of god. S. Augustine numbereth amongest other heresies of Pelagius this: that he promised eternall bliss though without the kingdome of god to infantes without Baptisme.

Heresie 28.

Protestant position.

It is not necessarie for any mans saluation that he bee baptised.

OF THE CEREMONIES of Baptisme.

Catholique position.

THe exorcismes and other ceremonies vsed by the Catholique churche in Baptisme, haue example in the holy scripture and are agreable there vnto.

Proofe.

And takeinge him from the multitude apart, he put his fingers into his eares, and spitting, touched his tounge. And lookeinge vp to heauen, he groaned, and sayd to him ephpheta which is, be thou opened. Sainct Ambros testifiethe these ceremonies to haue bine vsed in his tyme.

Mare. c. 7. vs. 33. 34.

First booke of sacrament. 2. cap. 1.

Protestant position.

The exorcismes and other ceremonies vsed by the churche in Baptisme are disagreable to holy scripture.

OF THE HOLY EVcharistе, or most blessed Sacrament of the Aulter.

Catholique Positions.

IN the holy Eucharist, the true body and blood of our sauiour Christ is truly, really and substantially, and not in figure only. Proofe.

Matth. cap. 26. vs. 26. 27. 28. Marc 14. v. 22 24. cap. 22. vs. 19. 20. 1. corint. cap. 11. vs. 23. 24. 25.

Take yee and eate: This is my body. Drinke yee all of this. For this is my blood of the new testamẽt which shal be shed for many vnto remission of sinnes Agayne.

This is my body which is giuen for you. This is the chalice the new testament in my blood which shall be shed for you. and yet agayne *Our lord Iesus in the night that he was betrayed tooke breade: And giuinge thankes brake & sayd. Take yee & eate: This is my body which shall be deliuered*

for you, this doe yee for commemoration of me. In like manner also the chalice after he had supped, sayinge this chalice is the newe testament in my blood this doe yee as often as ye shall drinke, for the commemoration of me.

Note that these wordes (this is my body) beinge vnderstoode as they sounde there can be no more controuersie about this poynt: And that they are to be vnderstoode as they sounde, and without all figure, may be conuinced in this sorte. There can nether reason nor auctoritie be alledged why anie other wordes of holy scripture are to be vnderstoode as they sounde, and namely these wordes which are most like them (This is my welbeloued sonne), which doth not proue the same of these wherof we now speake. Therfore without all sense & reason, & merely of hereticall wilfulness, is

Matth. cap. 17. vs. 5.

a figure sought in these Wordes, more then in any other, and namely in these I haue mentioned. But here I intēd not any further dispute.

OF TRANSVBSTANtiation.

Catholique position.

THe worde Transubstātiation is not founde expressly in holy scripture, as likewise is not cōsubstantiall: but as the Catholique churche did euer beleeue the equalitie of power, & vnitie of substance in the Father, and the sonne, and by the assistance of the holy ghost the spirit of truthe, which teacheth her all truthe did express her beleefe in that point, by the worde consubstantiall in the holy councell of Nice: so like wise

Iohn ca. 16. vs. 13.

haueinge euer beleeued thetrue &reall presence ofChristes body in the most holy eucharist,by the change of the bread into the same body: did, (beinge assisted by the same neuer faylinge spirit of truthe in the holy councel of Lateran first, and since in diuerse ot hers) express her beleif in that poynt, by the worde transubstantiation, as most fitly declaringe the veritie of that most holy mystery. Nether can the protestantes produce anie thing against transubstantiation, which they themselnes are not bounde to solue and answere: the Arriannes obiectinge the very like against that of consubstantiall. That the doctrin of trãsubstãtion is not newe Adamus Francisci a learned protestant (with others) confesseth in these words. *The fiction of transubstantiation crep into the churche betimes.*

Marga. theologi. pag. 256.

And this shall ſuffice for this pointe till occaſion be giuen o ſa larger diſcours.

OF ADORING THE holy Eucharist.

Catholique Poſitions.

OVr Sauioure Chriſt beinge noe leſſ truly preſent in the holy Eucharist thē he was in the ſtable in Bethelem, or vpon the croſſ, he is noe leſſ to be adored of all faithful chriſtians in the ſacrament, then he was there: or then beinge in the forme of a gardiner he was of S. Marie Magdalein.

Proofe.

Pſal 69. vſ.8. Adore yee him all his Angells: which wordes S. Paule hebrwes cap. 1. vnderſtādeth of the ado-

ation of Christ in his humanitié.

Adore yee the footstoole of his feete. By which footstoole S. Augustine vnderstandeth the flesh or bodie of our sauiour Christ and saith, *Because he walked here in flesh, and gaue the same flesh to vs to be eaten for our Saluation: and no man eateth that flesh vnless he first adore it, it is found how the footstoole of our lord is adored.* Psalm. 98. v. 5. S. August. vpon that psal.

Certes he that acknowledgeth our sauiour Christ truly present in the B. Sacrament and yet thinketh him not worthie of Adoration is more sensless and vnthankfull then that vngratfull kaytiff that seeinge his grations soueraigne cōming to visit him in his vile cottage, should thinke him less honorable for suche exceeding grace and fauoure.

Protestantes positions.

In the holy Eucharist the true

body and blood of our sauio[illegible] Christ is not, truly, really an[illegible] substantially, but in figure onl[illegible]
2 The body of Christ is not i[illegible] the Eucharist by transubstantia[illegible] tione.
3 He ys not to be adored in th[illegible] Eucharist.

OF COMMVNION vnder one kinde.

Catholique positions. 1.

IT is no where forbidden i[illegible] holy scripture to minister th[illegible] holy communion to lay personnes vnder one Kinde onely. Thi[illegible] Positione is clear no such prohibitione appearing in the scripture. And yf the Protestãtes growndes of beleeuinge nothinge but what is proued by scripture were true; would sufficiently warrant the practise of the Ro-

an churche in this poynt. But
rther.

It is no where commaunded
holy scripture to giue the holy
ommunion vnder both kindes
o the laye people. This Posi-
ion ys also cleare no such com-
naundement anie where appea-
inge. For that which is sayd: *doe* Luc ca.
this for remembrance of me: is spokē 22.v.19.
nely of the kinde of bread: and
herforedoth well prouue
he contraire: S. Paule in deed 1 Corin.
ddeth it to both kindes: therby cap.11.
lso declaringe this holy mysterie
aken ether under both or one
kind, to be a memoriall of
Christ, and his passione: and ther-
fore doth rather proue the Catho-
lique Roman practice, then anie
waye disproue yt. Thoughe the-
se wordes, doe rather giue power
and auctoritie to the Apostles &
priestes, to consecrate and offer
the vnbloody sacrifice here insti-

tuted and offered by our sauio
Christ: then import anie com
maundement of ministringe th
same to the laye peop e vnde
both kindes. And this shal ap
peare more euidently by th
which followeth.

Catholique position.

The Catholique Roman chur
che doth not anie wronge or in
iurie to the lay people, min
stringe vnto them the holy Eu
charist vnder one kinde onely
They receauinge the same bene
fit by one that they should do
by bothe: christs bodie & blood
beinge whole in eache.

 Io: cap. 6. from the 53. smaforward.

Proofe.

He that saythe *vnless you eate the flesh of the sonn of man and drinke his bloode you shall not haue life in you* saithe also. *He that eatethe me the same also shall liue by me.* And agayne: *he that eateth of this bread shall liue for ever.* And he that sayth; *he that eate-*

eth my flesh and drinketh my blood, abideth in me and I in him: The same also sayth, *the bread that I wil giue is my fleshe for the life of the wolrde*. And he that sayth, *he that eateth my fleshe and drinketh my blood hath life euerlastinge*. The same sayth, *he that eateth this bread shall liue for euer*. All these are the sayinges of our sauiour Christ in on & the same hapter of S. Ihon, where if we say with most Catholique Docteurs that he speaketh of the holy Sacrament Sacramentally receaued it is manifest, that he ascribeth the same effect and vertu to one kinde, that he doth to both. And therfore can they haue noe wrōge done them, that for most iust causes haue it ministered vnder one kinde onely. But yf we saye with the Protestantes that here is no speache of sacramētall eatinge of Christ his body: thē is there noe difficultie in theyr the-

est argument, which is grounde vpon the first wordes alleadge in this proof. 2.

Actes cap. 2. vs. 42. *The were perseueringe in the doctri of the Apostles, and in the communic tion of the breakeing of bread & prai* Loe here communion vnder on kinde. For this breakinge o bread was the ministringe of th holy sacrament. Agayne.

Actes cap 20. v. 7. Epistlo. 86. to Cassnla. *And the first of the Sabothe wh we were assembled to breake bread* This S. Augustine vnderstand et of breakinge bread, as in the Sa cramēt of Christ his body. so tha it appearethe the practice of th Apostles to minister the Sacra ment to the people in one kind onely.

Protestant Position.

1 It is forbidden in holy Scripture to giue the holy communion to the lay people vnder one kinde onely.

2 It is commaunded in holy Scripture

Scripture to giue the holy cõmu-
nion to the laypeople vnder both
Kindes.

The lay people haue wronge
done them, in that they are abrid-
ged of the Sacrament vnder both
Kindes: therby receauinge lesse
benefit then yf they receaued
it vnder bothe.

OF THE SACRIFICE of the Maß

Catholique Position.

THere is in the newe lawe a
Sacrifice; truly and properly
so called to wit the holy masse
wherin is offered the body and
blood of Christ.

Proofe 1.

Our Sauiour Christ gaue Pow-
er and commaundement to his
Apostles and all Preistes to doe
that which he did in his last sup-

Luc. cap. 22. v. 19. 1 cor in: cap. 11. v. 23.

per: *Sayinge doe this for commemoration of me.* But our sauiour Christ in his last supper sacrificed his body and blood vnder the formes of bread and wine: therfore the Apostles and all preistes haue now power and commaundement to offer the same sacrifice, which is not done but in the holy Mass. That our sauiour Christ sacrificed in his last supper is proued thus. Christ was, and is, for euer to the ende of the worlde preist accordinge to the order of

Psal 109

Melchisedeche, whose preiesthood cõsisted in offering bread & wine

Genesis. cap. 14. v. 18.

Melchisedech kinge of Salem bringing forth bread and wine for he was the Preist of god most highe: therfore it is euident that our Sauiour was to offer some tyme in the same forme, which he neuer did but in his last supper where though he offered his body and blood, sayinge, *this is my body wich shalbe giuen for you*

this is my blood which shalbe shed for you, yet did he performe this vnder the forme of bread and wine, accordinge to the rite or vse of Melchisedeche his sacrifice.

2.

I haue no will in you sayth the lorde of hostes: and gift I will not receaue of your hand. For from the riseinge of the sunne euen to the goeinge downe, great is my name amonge the gentiles, and in euerie place there is sacrificinge, & there is offered to my name a cleane oblation. This prophecie isnot fulfilled but by the sacrifice of the maß. *This is the sacrifice* (sayth S. Augustine) *by the Preisthoode of Christ accordinge to the order of* Melchisedech: *seeinge we now see it to be offered to god in all places from the riseinge of the sunne vnto the settinge therof.* And many other fathers in like sorte. whose wordes we canot here rehearse studyinge to be breif.

Malachie. cap. 1. v. 1.

Deciuit. dei lib. 18. cap. 35.

But for the Doctrine of the

most auncient fathers in this point I will taKe the confessione of Caluin. Saiynge thus; *It is an vsuall thinge with these knaues* [soe modest is this newe Apostles] *to rake together what soeuer ys vitiouse in the fathers. Therfore when they obiect the place of malachi to be expoũded by Ireneus of the sacrifice of the Masse The offeringe of Melchisedech to be so handled of Athanasius, Ambros, Augustin, Arnobius, it is breifly answered, the same writers else where to interpret also bread the body of Christ, but so ridiculusly that reason, and truth causeth vs to dissent.* Thus M. Caluin, but whether he, be not ridiculus rather then these fathers lett the indiffrent reader iudge.

True reformatiõ of the church.

Protestantes Position.

In the newe lawe is there not anie sacrifice truly and properly: nether is the mass à sacrifice of the body and bloode of our saiuiour Christ.

OF CONFIRMATION.

Catholique position.

CONfirmatiō as it is practised in the Catholique Roman churche is truly and properly a Sacrament of the newe lawe.

Proofe.

It is a sensible signe giueinge grace: therfore a Sacrament.

Then did they impose theyr handes vpon them, and they receaued the holy ghost wherof sayth S. Cyprian: *They that in Samaria were baptised of Philip because they had lawfull and Ecclesiastieall baptisme, ought not to be baptisedanie more: But onely that which wãted, was done by Peter and Iohn; to witt, that by prayers made for them, & impositione of handes the holy ghost might be powred vpon them; which now also is done with vs. that they which*

Actes cap. 8. v. 20.

Epistle. 73. to Iubai.

in the churche are baptised, by the rulers of the churche offered, and by our prayers and imposition of handes receaue the holy ghost, and be signed with our lordes seale. Agayne.

Epistle. 72 *It is to little purpose to impose handes vpon thē to receaue the holy ghost, vnless they receaue the churches baptisme. Ye then may they be fully sanctified, and be the Children of God, if they be born by bothe Sacramentes.*

Agaynst the letters of Petilian lib. 2. cap 104. And S. Augustine: *the Sacrament of Chrisme in the kinde of visible seales is sacred and holy, euen as Baptisme itself.*

Protestant Position.

Confirmation as it is practised in the Romā churche, is not truly & properly a Sacrament of the newe lawe.

Of Pennance.

Catholique Positions. 1.

Pennance consisting of contrition, confession, and satisfaction of the penitent, and absolution of

the preist is truly and properly a Sacrament of the newe law e.

Proofe.

It is a visible signe or ceremonie as appearthe by the confession of the penitent and absolution of the preist: it remittethe synnes & therfore giueth grace.

Receaue you the holy ghost; whose sinnes you shall forgiue they are forgiuen them: And whose sinnes you shall retaine thei are retained. Of this power of remittinge synnes S. Chrisostome saythe thus. *For they that dwell one the earthe that conuers in it, to them is cõmission giuen to dispense those thinges that are in heauen, to them is it giuen to haue the power which god would not to be giuen nether to Angells nor Archangells. For nether to them was it sayd, what soeuer you shall bynde in earthe shall be bound in heauen and what soeuer you shale lose in earth shall be losed in heaue. The earthly Princes in deede haue also powre to binde but, the-*

Iohn. cap 20. v. 23.

Lib. 3. de Sacerdotio:

bodies onely: but that bonde of preist
which I speake of, toucheth the ve
soule it self, & reacheth euen to the hea
uenes: in so much that whatsoeuer th
preistes shall doe beneathe; the self sa
god doth ratifie aboue, and the sentence
the seruantes, the lord doth confirme. F
in deed what ells is this, thē that the po
wer of all heauenly thinges is graunte
them of god? whose sinnes soeuer (sai
he) you shall retaine, thei are retaine
what power I beseeche you can be gre
ter then this?

Haueinge thus proued the po wer of preistes to remit synne And the protestantes confessing contrition, which they call re pentance: it remaynethe, that I proue the other two partes o Pennance to wit confession an satisfaction.

OF CONFESSIONE.

Catholique position.

OF the power of retayning (that is not remittinge) of synnes giuen to preistes followeth the necessitie of confession of all synnes. For if on the one side, the synnes retayned and not remitted by Preistes vpon earthe be retayned and not remitted in heauen, as is manifest by our Sauioures owne wordes; and yf on the other side, the priest cannot remitt the synne vnless he knowe it; as is manifest he cannot: nor cã he know it vnless it be towlde him: it followeth necessarilie, that he that will haue his synnes remited, must by his owne confessione make them knowne vnto

him, to whome god hath giuen power to remitt them.

Confession was practised in the Apostles tymes as appearthe *for manie of them that beleeued came confeßinge and declaringe their deedes.* It is also probable that S. Iames speaketh of this Sacramētall confession when he sayth: *Confeß your sinnes one to another.* for soe doth Origen vnderstand it saying. *There is a seauen the kinde of remißione of sinnes, though verie hard and labourſome when the sinner washeth his bedd with teares & they are made his bread both daie and night: and when he is not ashamed to declare his sinne to the Priest of our lorde, and to seeke remedie accordinge to him which saithe: I haue saide I will pronounce my iniustice against myselfe to our lord, and thou hast remitted the impietie of mine hart. In whom also that is fullfilled which the Apostle saith: yf anie be sick lett him bring in the preistes of the churche*

Actes cap. 19 v. 18.

Iames. cap. 5. v. 16

Origen homilie 2. vpon. leuiticus.

and yf he be in sinne they shall here mitted to him.

The iudgement of the auncient churche is soe clere in this point of confession, that Mr. Fulke (a most piuishe enimie to all Catholique Doctrine) is compelled, by the multitude of most clere testimonies of the auncient fathers to cōfess, that it is expedient some tymes: in these wordes. *That it is expedient in some cases for men to confess theyr sinnes to theyre pastoure, We deny not.*

Vpon th 20. cap. of s. Iohn Sect S. towvardes the ende.

OF SATISFACtion.

Catholique position. 3.

THe guilt of the sinne beinge remytted, the payne due therfore is not alwayes so pardoned, but that often tymes, ther remayneth a temporall payne to

be suffered for it, ether here in this life, or els in purgatorie.

Proofe. 1.

Nũb cap 14. v. 20. 21. *Forgiue I beseche thee the sinne of this thy people, accordinge to the greatness of thy mercie, as thou hast beene propitious to them since their goeinge out from Egipt vnto this place. And our lord said I haue forginen it accordinge to thy worde: liue I and the whole earth shal be replenished with the glorie of our lord. But yet all the men that haue seene my maiestie, and the signes that I haue done in Egipt and in the wilderness, and haue tempted me nowe tenn tymes nether haue obeied my voice they shall not see the lande for which I swore to their fathers: nether shall anie of them that haue detracted me behould it.*

The like is recorded of Moyses Deuter: cap. 32. v. 49: and of Aaron. Nũbers cap. 20. v. 23. yet noe man doubteth but the sinn for which they were punished was forgiuuen them be-

fore theyre deathe,

Dauid sayd to Nuthã I haue synned to our lord: And Nathan sayd to Dauid our lord also hath taken away thy Syn thou shalt not dye: Neuerthe less because thou hast made the ennimies of our lord to blaspheme, for this thing the sonn that is borne to thee dyinge shall die. 2. of kinges cap. 12. v. 13. 14.

Catholique position.

This temporall payne remayning after the guilt of the sinne is remitted, may be redeemed by good workes; as by fastinge prayer, Almes and the like, which therfore are truly called satisfactorie.

Proofe. I.

If I shall shut heauen, and reane fall not, & shall bid & cõmaunde locustes to deuoure the lande and shall send Pestilence into my People: And my poeple beinge conuerted vpon whom my name is inuocated shall doe pennance from theire most wicked wayes: I also will heare from heauen & will be propitious 2. of Paralip. cap. 7. v. 13. 14.

to theyr sinnes, and will saue their land.

2.

Daniell. cap. 4. v. 24. *O Kinge lett me counsell thee and redeeme thy sinnes with almes & thy iniquities with the mercies of the poore.*

3.

1. Cori. cap. 11. v. 30. 31. *Therfore are there amonge you manie weake and feeble and manie sleepe. But yf we did iudge our selues we should not be iudged*: that is yf we punishe or chastice our selues, we should not be chastised of god, for our synnes remitted, for of such the Apostle speaketh as is manifest by the vers followinge. *But whiles we are iudged of our lord we are chastised, that with this world we be not damned.*

Catholique Positions. 5.

workes done for the satisfactiō of the temporall payne remayning after the sinne be pardoned, do no way derogate from the satisfaction of christ his passion.

Proofe.

1.

I Paule, whoe nowe reioyce in suffe-ringe for you and dye accomplishe those things that want of the passiones of Christ in my fleshe, for his body which is the churche. Collosē. cap. 1. v. 24.

2.

we are heires truly of god, and coheyres of Christ yet yf we suffer with him that we may be glorified which him. Roman. cap. 8. v. 17. Loe here our sufferinge at least a condition necessarie for our glorification.

3.

To him that is such an one this rebuke sufficeth that is geuen of many: where S. Paule speaketh of the Pēnance enioyned vpon the incestious Corinthiane. 2. Cor. cap. 2. v. 6.

Doe Pennance sayth S. Iohn Baptist and by his life and example shewed what pennance he spake of: And agayne: *yeeld therfore fruit worthy of Pennance.* Mathe. cap. 3. v. 2.

Luc. 19. vs. 8. *But Zacheus standinge sayd to our lord Behould the half of my goodes I giue to the poore: and yf I haue defrauded anie man of anie thing, I restore fowre fould.*

The doctrine and practise of the auncient churche thouching Satisfaction, is confessed by the Centuristes in these wordes: *The life of those that confessed lesser sinnes was considered, & iudged whether they had done iust pennance, as apprearetb by Ciprian lib. 3. epistle 16. and that satisfaction was accustomed to be imposed vpon them according to the quantitie of the fault appearethe by his S. sermone de lapsis. Tertuliane also mentioneth the same in his booke of Pennance.*

Centurie. 3. coll. 127

OF INDVL. gences.

Catholique position.

THere is in the churche of God power to giue Indulgences, or graunte pardonnes: that is to remitt and pardonne parte or all the temporall payne, pennance, or punishment which (for the most parte) remayneth to be performed, or suffered, for the satis-faction af the sinne after the guilte of the synn be taken awaye.

Proofe.

To the will I giue the keis of the kingdome of heauen and what soeuer thou shalt lose in earthe shalbe also losed in the heauens. And the same repeated agayne to all the Apostles, in another place. This power is practised by S. Paule, *whom you haue*

Matth. cap. 16. v. 19. 6. Mat. ca. 18. v 18

2. Cori. cap. 2. v. 10.

pardonned anything. I also. For my sel also that which I pardoned yf I pardoned anything for you in the personne of Christ.

Loe here S. Paule at the prayer of others, pardoned and assoyled of mere mercie and grace, the incestu ouse corinthiane, of the rest of his Pennance, which with out the same pardone, he was boūde to haue performed, though his sinne was already forgiuen him,

Protestant Positions. 1.

Pennance, consistinge of contrition confession, and satisfaction of the penitent, and absolution of the preist, is not truly & properly, a Sacrament of the newe lawe.

2. It is not necessarie for the penitent to confess all his synnes: or that cōfession is not necessarie for obtaynīg remissiō of our synnes.

3. The guilt of the synne being pardonned there remaine the no temporall payne to be suffered, or other satisfaction to be made,

ther in this life or in the next.

, The temporall payne re-
nayning cannot be redeemed
y anie workes: nor are there
nie satisfactorie workes.

, workes done for Satisfaction
or synn, or for the payne due to
t, doe derogate from the satifa-
tion of our Sauiours passion.

. There is not in the churche of
Christ anie power to giue indul-
gence, or graunte pardon of anie
parte of the the temporall payne,
or pennance to be performed af-
ter the guilt of the synn be par-
doned, and remitted.

OF HOLY ORders.

Catholique position.

HOly orders wherby powe is giuen both to consecrat the true body of Christ as the ca tholique church doth beliue: & also to minister other Sacrament in the churche(which is the mysticall body of Christ) & to exercise other ecclesiasticall functiones is truly and properly a Sacrament of the newe lawe.

Proofe.

Holy order is giuen by a visible or sensible signe with the effect of grace: therfore properly a Sacrament.

Proofe. 1.

1. Tim. cap. 4. v. 14. *Neglect not the grace that is in thee: which is giuen thee by prophecie with imposition of the handes of preisthoode.*

gayne.

2.

I admonishe thee that thou resuscitate the grace of god which is in thee by the impoſition of my handes. Further. 2. Tim. 1. v. 6.

3.

When they faſting and praying and imposing handes vpon them diſmiſſed them Act. ca. 13. v. 6.

S. Ambroſe vpon the wordes before cited out of the firſt to Timothee 4. ſayth thus. *The impoſition of handes is myſticall wordes where with the elect is confirmed to his worke receauing auctoritie (his conſcience bearing witnes) that he may be bould in our lorde steede to offer ſacrifice to god.*

M. Bilſon proueth by the auctoritie of Caluin, holy orders, or creating miniſters (as he tearmeth it) to be a Sacrament: which Caluin doth not only affirme, but proue (if the other cite him truly) by theſe reaſones: be cauſe it is a viſible ſigne, with grace, *Perpetuall gournment pag. 10.*

Holy orders wherby power is giuē to minister other Sacramēts and exercise other ecclesiastical functiones is not properly & truly a Sacrament of the newe lawe.

OF EXTREAME vnctione.

THe anoylinge of the sicke with the forme of wordes ioyned ther with, vsed in the Catholique Roman churche, is truly and properly a Sacrament of the newe lawe.

Proofe.

It is a sensible signe with the effect of inuisible grace, therfore properly a Sacrament.

Proofe 1.

St. James = Is anie man sicke amonge you let him bring in the priestes of the churche and let them praye ouer him anoyleing

im with oyle in the name of our lord: Loe here the externall signe, *And he prayers of fayth shall saue the sick: and our lord shall lift him vp: and if hee be in sinnes thei shall be remitted to him:* Loe here the internall grace of which S. Chrisostome saythe thus: *They* [to witt preistes] *haue auctoritie to forgiue sinnes; not only when they regenerate vs but after warles also. For, is anie sick amonge you, saith the Apostle let him bringe in the Preistes &c.*

Protestantes position.

The anoyleinge of the sick with the forme of wordes adioyned, vsed in the Romane churche, is not properly a Sacrament of the newe lawe.

OF MATRIMONIE.

MAtrimonie contracted betwixte christianes is not a bare ciuill contract, but truly & properly a Sacramēt of the newe lawe. Proofe.

It is a Symbole or signe of a holy thing with the effect of grace therfore a Sacrament.

Ephe. 5. v. cap. 31. *For this cause shall man leaue his father & mother & shall cleaue to his wife, & they shal be two in one flesh. This is a great Sacrament, I speake in Christ & in the churche.* Note that Catholique auctores vrge not this worde Sacrament to proue that matrimonie is properly a Sacramēt: but to proue it a holy signe, or a signe of a holy thing; and therfore not a mere ciuill contract, and this doth the text euidently im-

porte: declareing that the ioining together of mā & woman, as it is vsed in Christ his church is a Symbole or signe, of the inseparable vnione, & āmitie of Christ & his churche. The effect of grace in this Sacrament, is also shewed by the same wordes. For matrimonie is not onely a signe of the vnione of Christe, and the churche, in conformitie of nature, but also by spirituall charitie wher with Christ loued his churche, & gouerneth it holily, & the church doth inseperably adhere vnto Christ by faythe, hope, & charitie, and is subiect to him by obediēce: which spirituall vnione mariage cannot signifie, vnles there be betwixt man and wife a spirituall vnione of mindes, beside the ciuil contract; and therfore the Apostle doth warne, *that husbandes should loue theyre wiues as Christ doth his churche, and that wiues*

In the same cap v. 24. 25.

should obaye theyre husbandes as the churche doth Christ.

De bono coniugali cop. 18

S. Augustine to omit other fa thers saythe thus of this Sacra ment. *In the mariage of our peop* [meaninge Christianes] *the holi neß of the Sacrament is of more worth* *the fertilitie of the wombe* Agayne.

The same boo-the cap. 24.

The good of mariage in all nations and men is in the cause of procreation and fayth of chastitie: but for as mu as pertaynethe the people of god, it is al in the holines of the Sacrament. whic places besides others manifestl shewe that he speakethe of a Sa crament properly, for els thes sayinges were not true.

Protestant Position.

Matrimonie contracted betwix Christianes, is but a bare ciuil contract: and not anie Sacrament properlye.

OF THE EFFECT OF the Sacraments.

Catholique Position. 1.

THe Sacrament of Baptisme as it is a Sacrament of the newe lawe (& therfore all the Sacramēts of the newe lawe) giueth grace ex opere operato, or of the worke it self, or is the true cause of grace in those that receaue it worthilie, which is to giue grace ex opere operato: or of the worke wrought, and is not onely a signe, or a seale of godes good will to vs, or a bare meanes to stir fayth vp in vs, as the preaching of the Gospell is.

Proofe.

1.

Vnless man be borne agayne of water and the spirit he cannot enter into the kingdome of god. Loe here our rege

Iohn cap 3. v. 5

neration ascribed to Baptism as to a true cause. 2.

Actes cap. 2. v. 32. *Doe pennance and be euerie one of you baptised in the name of Iesus, Christ. for remissiō of your sinnes:* Loehere remission of sinnes atributed to baptisme as to a true cause: as yf one should saye, take medecin for your health. The like or more playne is that *Rise vp and be baptised, and washe away thy sinnes invocating his name.*

Actes cap. 22. v. 17.

3.

Titus cap. 3. v. 5. *Not by the workes of iustice which wee did but according to his mercie he hath saued vs by the lauer of regeneration and renouation of the holy ghost.* Loehere wee are saued by baptisme.

4.

1. Petri: cap. 3. v. 21. *Wherunto Baptisme being of the like forme now saueth you also. As Noë* (saye the S. Augustine) *with his, was deliuered by the water and the woode. So the family of Christ by baptisme fi-*

hed with the passion on the Crosse.

Protestantes position.

Nether baptisme, nor the other Sacramentes of the newe lawe giue grace as cause therof, but are onely signes of gods good will towardes vs, or meanes to stire vp faythe in vs.

Lib. 12 against faustus cap. 14.

CHARACTER.

Catholique position.

THe Sacrament of Baptisme Confirmation and orders; (besides the grace which they giue) doe make and leaue a signe or seale in the soule of the receauer which after S. Augustine is ordinarily called a Character.

Proofe.

And he that confirmethe vs with you in Christ, and that hath anoynted

2. Cor. cap. 1. v. 21. 22.

vs, god, whoe also hath sealed vs. of S. Augustines Doctrine cōcerninge this matter M. Fulke sayth thus

Vpon the 2. to Cor. cap. 1. Ser. 7.

S. Augustin doth righely conuince the Donatistes, that the Sacrament of Baptisme ought not to be reiterated, because it is the Seale or character of regeneration, which beinge once giuen, by godes ordinance is not to be repeated; the like he sayth of ordination.

Protestans positions.

Nether Baptisme nor anie other Sacrament of the new lawe doe leaue anie signe, mark or character in the soule of the receauer.

THE 13. CONTROVERSIE; Of Iustification.

Catholique positions.

IVstification is the transſlation of ſinners from the ſtate of ſinne vnto the ſtate of grace, and adoptione of the Childrē of God: and therfore conſiſteth not in the bare remiſsion of ſynnes, but in true ſanctification and renouation of ſpirit.

Proofe.

Giuing thankes to god and the father whoe hath made vs worthye vnto the parte of the lott of the ſaintes in the ligthe whoe hath deliuered vs frō the power of darkeneſſ, and hath tranſlated vs, into the kingdome of the ſonn of his loue. Colloſſ: cap. 1. v. 12. 13.

The diligent reader may ſee S. Auguſtine, alleadging this place in the ſame ſence. De Nup. & concu. lib. 1. cap. 20.

Gallatas cap. 4. v. 4. 5.

2.

God sent his sonn made of a woman, made vnder the lawe. That he might redeeme thē that were vnder the lawe, that wee might receaue the adoption of sonnes.

3.

Tit cap. 3. v. 5. 6.

He hath saued vs by the lauer of regeneration & renouatiō of the holyghost, whome he hath powred vpon vs abundantly by Christ Iesus our sauioure.

4.

1. Cor. cap. 6. v. 10. 11.

Nor theeues, nor couetouse, nor drunkards nor raylers, nor extortioners shall possess the kingdome of god.

And these thinges certes you were, but nowe you are washed but now you are sanctified, but now you are iustified, in the name of our lord Iesus Christ, and in the spirit of our god.

5.

Ephesios cap. 4. v. 22. 23. 24.

Lay you away accordinge to the ould connersation the owld man, which is corrupted according to the desires of errourc: And be renewed in the spirit of

your mynde: and put on the new man which according to god is created in iustice and holines of truthe.

Behould (sayth S. Augustine) *what Adam lost by sinne, in that therfore we are renewed, according to that which Adam lost that is according to the spirit of our minde.* Degene. ad lit. lib 6. cap. 26 & 27.

Spoyling our selues of the owld man with his actes: And doeing on the newe, him that is renewed vnto knowledge according to the image of him that created hym. Coloss. cap. 3. v. 9. 10.

This image (sayth S. Augustine) *imprinted in the spirit of our minde Adã lost by sinn which we receaue by the grace of iustice.* In the place last cited.

Catholique position. 2.

Synn is not onely couered, or not imputed by iustification, but it is washed, purged, and quite taken away.

Proofe.

1.

I will power out vpon you cleane wa- Ezechiel cap. 36. v. 25.

ter and you shalbe clensed from all your contaminationes.

Psalme 50. v. 9.

2.

Thou shalt sprincle me with hysope and I shalbe clensed, thou shalt washe me, and I shalbe made whiter then snowe.

Psalme. 102. v.

3.

As farr as the east is distant from the west: hath he made our iniquities fan from vs.

Iohn. cap. 1. v. 29.

4.

Behould the lambe of god, behould him that takethe awaye the sinn of the world.

Actes. cap. 3. v. 19.

5.

Be penitent therfore and conuert, that your sinnes may be put out.

I. Iohn cap. 1. v. 7.

But ysf we walk in the light as he also is in the light: we haue societie one toward another, and the blonde of Iesus Christ his sonn clensethe vs from all sinn.

OF CONCVPISCENCE.

Catholique position.

THat rebellion or concupiscence of the flesh, which remaynethe in man after Baptisme, is not properly sinne of it self, or with out the free consent of the will.

Proofe.

Concupiscente when it hath conceaued bringethe forth sinn: therfore of it self is it not sinn. As S. Augustine playnly prooueth by these wordes sayinge: *when concupiscence hath conceaued it bringeth forth sinn: verely in these wordes, that which is brought forth, is distinguished from that which bringeth forth: that which bringethe forth is cōcupiscēce that which is brought forth is sinn: but concupisence doth not bring forth vnless it haue conceaued, it conceaueth not vnless it hath allured,*

Iames. cap. 1. v. 15.

Against Iuliane. lib 6. cap. 5.

that is vnleß it hath obtayned the assent of the will to doe euill.

There is nowe therfore noe damnation to thē that are in Christ Iesus, that walke not according to the fleshe.

Romanes cap. 8. v. 1.

S. Paule calleth it sinn because it his the roote, cause, matter, and also the effect of sinn.

Roma. cap. 7.

As likewise the golden calfe made by the people of Israell is called sinn, because, it was the cause, and effect of sinn.

Deutrono. cap. 9. v. 21.

Our sauiour also is called sinn, because he was the Host & oblation for sinn.

2. Cor. cap. 5. v. 21

Catholique position.

A synner is not iustified, that is, clensed from sinn, made iust, holy, and the child of god (all which are effected by iustification) by the externall iustice of Christ imputed vnto him: but by internall grace truely receaued and inherent within him.

Proofe.

1.

The holy scripture playnly testifiethe that there is agrace which is the spirit of god dwelling within vs: *yf the spirit of him that rayſed vp Ieſus from the dead dwell in you, he that rayſed vp Ieſus Christ, from the dead, shall quicken also your mortall bodyes, because of his spirit dwellinge in you.* Romanes cap. 8. v. 11.

2.

which is the life of our spirit: *you are not in the fleshe but in the spirit, yet yf the spirit of god dwell in you. But if anie man haue not the spirit of Christ, the same is not his. But if christ be in you the bodie in deed is dead because of sinn, but the spirit lineth because of iustification.* Romanes cap. 8. v. 9. 10.

3.

which is the circumcision of the hart in spirit. Not that which is in open shew, in the fleshe, is circumcision, but the circumcisione of the harte in spirit, not in the letter whose prayse is not of Romanes cap. 2. v. 29.

De Spiritu & litera cap. 8.

god. *The circumciſion of the hart ſayth*, S. Auguſtine, *is the will, pure from all vnlawfull cõcupiſcence, which is not made by the teaching & threatinge letter, but by the helping and healing ſpirit.*

4.

2. Cor. cap. 3. v. 3.

which is a ſcripture or writing made in our hartes. Being manifeſted that you are the epiſtle of Chriſt miniſtred by vs, and written not with inke, but with the ſpirit of the liuing god: not in tables of ſtone but in the hart, where vnto S. Auguſtine alluding ſaythe. By the grace wherby we are freely iuſtified, iuſtice which was blotted out by ſinn, is written in the interriour man renued.

5.

Titus. c. 3. v. 5. 6.

which is powered out abundantly vpon vs: *he hath ſaued vs by the lauer of regeneration, and renouation of the holy ghoſt whom he hath powered vpon vs abundantly by Ieſus Chriſt, our*

Saniour. 6.

which is powered forthe in our hartes: And hope confoundeth not becauſe the charitie of god is powered forthe in our hartes, by the holy ghoſt which is giuen to vs. wherupon S: Auguſtin ſaythe, the charitie of god is ſayd to be powered forth in our hartes not that by which he loueth vs: but that by which he maketh vs louers of hī as the iuſtice of god is ſayd that wherby we are made iuſt by his gift.

And not to be ouer prolix in this point. Which maketh vs *the.* [a] *temple of god.* [b] *A newe creature.* [c] *makethe vs pertakers of his diuine nature.* [d] *wherby wee put vpon vs Chriſt.* [e] *which is a pleadg of our inheritance, and the.* [f] *ſeede of god abydige in vs*, with other ſuch like: lett now the indifferent reader iudge, whether this grace wherof all theſe things are sayd is not truly with

Romanes cap. 5. v. 5.

De ſpiritu & litera cap. 32.

a. 1. Cor. cap. 3. v. 16.

b. Gala. c. 6. v. 15

c. 2. Petri. c. 1. v. 4.

d. Gala. 3. v. 27.

e. Ephe. cap. 3. v. 14.

f. 1. Iohn cap. 3. v. 9.

in vs: but being in our sauiour Christ, is but onely imputed to vs.

Catholique position.

It is not onely faythe that worketh in vs remission of sinnes, & the adoption of the children of god, or to saye the same in other wordes, it is not onely faythe that doth iustifie vs.

Proofe.

1.

1. Cor. cap. 13. v. 2.

If I should haue all faythe, so that I could remone mountaynes, and haue not charitie I am nethinge: wher vpon S. Augustine excellently saythe, *what mad man would say, Prophecie is nothing? These thinges are not nothing: but whilst I haue these greate thinges, if I haue not charitie I ã nothing, these are great thinges, and I haue great thinges, and I am nothinge, if I haue not charitie, by which these greate thinges doe profitt me. If I haue not charitie these thinges may be in me (note these wordes) but they can not*

Tom: 7. concio de gestis cũ Emerito ante medium.

profitt me.

2.

Now there remayne faythe, hope, charitie these three, but the greatest of these is charitie. Therfore doubtless doth it saue & iustifi rather then fayth. *The same. cap. v. 13.*

3.

wilt thou knowe O Vayne man, that faythe with out workes is idle? yf idle, therfore it alone doth not iustifie. *Iames. c. 2. v. 20.*

4.

Doe you see that by workes aman is iustified and not by faythe onely? *Same. c. v. 24.*

5.

For euen as the body without the Spirit is dead, soe also faythe with out wotkes is dead. *Same ca. v. 26.*

6.

In Christ Iesus nether circoncision auaylethe ought, nor prepuce: but fayth working by charitie. *Galatas. cap. 5. v. 6.*

7.

1. Timo. cap. 1. v. 5. The ende of the precept is charitie from a pure hart, and a good conscience & a fayth not fayned. The ende, that is the accomplishment and perfection of the lawe or commaundement being charitie, certes with out it we cannot be iust nor iustified.

Mathe. cap. 25. v. 41. *Goe yee away from me you cursed into eternall fier &c. for. I was hungrye and you gaue me not to eate. Hee doth not blame them* sayth S. Augustine *that they did not beliuein him, but be cause they did not good workes.*

de fide et operibz. cap. 15

If thou wilt enter into life keepe the commandements. I *see not sayth* S. Augustine *why Christ should say yf thou wilt haue life euerlastinge, keepe the commandements: yf whith out obseruinge them, by onely fayth one might be saved.*

he. 19. 17. De fide & operi. cap. 15

Protestantes positions

1. Iustification is onely the remission of synn with out renoua-

tion of spirit, or interioure sanctification.

2. By iustification sinn is onely couered, or not imputed, and not whashed or quite taken away.

3. Concupiscence of it self. and with out the consent of the will is properly a synn:

4. Synners are iustified by the onely imbutation of Christ his iustice and not by anie internall grace or iustice receaued, or inherent with in them.

5. It is onely fayth that iustifiethe.

Catholique position.

True faythe, or iustice once had may be lost.

Proofe.

1.

For they vpon the rocke: such as when they heare, whith ioye receaue the word: and these haue noe rootes because for a tyme the beleeue and in time of temptation they reuolt. Luk. 8. cap. 13.

2.

1.Timo. cap.1.v. 19. *Haueing faythe, and good conscience, which certayne repelling, haue made shipwrake about the faythe.*

3.

1.Timo cap.6 v. 10.&v. 21. *The roote of all euills is conetousness: which certayne desiering haue erred frō the faythe.*

4.

1.Iohn: cap. 2. v.19 They went out from vs: but they were not of vs: not because they dissembled iustice but because they perseuered not in iustice, sayth S. Augustine, de correp: & gratia cap. 9.

Protestantes Position.

True faythe, or iustice, once had can neuer be lost.

Catholique Position.

whith out particuler reuelation no man in particuler is so certayne of his iustification or salution, that he may not iustly feare the contrarie.

Proofe.

1.

Thou by faythe doest stand be not to hihgly wise but feare. *Romanos cap. 11. v. 20.*

2.

I am not guiltie in conscience of anie thing: but Iam not iustified herein, but he that indgethe me is our lord. *1. Cor. cap. 4. v. 4.*

3.

I chastise my body, and bring it into seruitude lest perhappes when I haue preached to others, my self become reprobate. *1. Cor. cap. 9. g. v. 27.*

4.

He that thinketh himself to stād, lett him take heed lest hefall. *1. Cor. cap. 10. v. 12.*

Man knoweth not whether he be worthie of loue or hatred but all things are reserued vncertayn for the tyme to come.

wherefore S. Augustine saythe thus what one amonge the faythfull, soe longe as he liueth in this mortallitie can presume that *De correptione & grat. cap. 13.*

he is of the number of the predestinate? For it is needfull that this should be hidden here: where hautineſſ is ſoe to be taken heede of, that euen ſoe great an Apoſtle was to be buffited by the Angell of ſatan, leſt he should be puffed vpp.

2. Cor. cap. 12

Proteſtantes poſition.

Euerie faithfull beliuer ought to be ſoe aſſured of his iuſtification or ſaluation, that he should be with out feare of the contrarie.

THE 14. CONTROuersie Of good workes.

Catholique position.

GOod workes done in the state of grace are meritorious of life euerlasting.

Proofe.

1.

Come yee blessed of my father possess the kingdōe prepared for you from the foundation of the world. For I was an hungred and you gaue me to eate, I was a thirst and you gaue me to drinke. &c. *Matth. cap. 25 v. 34.*

Come yee blessed of mi father saythe S. Augustine, *receaue, receaue what? a kindome: For what? I was hungrye and you gaue me to eate: what is so cheape, what soe earthly, as to giue bread to the hungrye? so much is the kingdome.* *Vpon the Psalme 49.*

of heauen, worthe.

2.

2. Timo. cap. v. 7. I haue fought a good fight I haue kept the faythe, concernin the rest, there is laid vp for me crowne of iustice, which our lor will render to me in that daye iust iudge. Vpon which worde most excellently sayth S. Augustine, explicating both the necessitie of grace that wee may merit, and the iustice of reward due to merit. *To whom sayth he should the iust iudge render a crowne, yf the merciful father had not giuen grace? & howe should there be a crowne of iustice, vnless grace which doth iustifie the wicked had gone before?*

De gratia & libero arbitrio cap. 6.

3.

Heb. cap 6. v. 10 God is not vniust that he should forgett your workes and loue which you haue shewed in his name which haue ministred to the sainctes and doe minister.

Against Iouin. lib. 2. cap. 2. In deede great were gods iustice

iustice, if he would onely punish ſynnes, and would not receaue good workes. Sayth S. Hierome vpon theſe wordes.

The ſonn of man shall come in the glorie of his father with his Angels: and then will he render to euerie man according to his workes. He ſayth not according to his mercie: ſayth S. Auguſtin: and I alſo add, not according to fayth onely.

Math. cap. 16. v. 27.

Serm. 35. de verbis Apoſt.

Proteſtantes poſition.

Good workes done in the ſtate of grace are not meritorious of life euerlaſting.

THE 15. CONTROuersie of freewill.

NOte that I speake here of freewill onli ſuch things as appartayne to our ſaluation, and not in naturall, morall, or indifferent actions as in eating walking, or ſaluting, others.

Catholique poſition.

Man through the help of gods grace which is neuer denyed him hath free will and power both to fly ſuch euill, and to doe ſuch good, as is neceſſarie for his ſaluation: nor is he forced or conſtrayned to ether.

Proofe.

1.

1. Cor. c. 7. v. 37. *He that hath determined in his harte being ſetled not hauing neceſsitie, but hauing power of his owne will, and*

iudgeth this in his hart to keepe his virgin doth well: This place is cited by S. Augustin for this same purpose, de gratia, & libero arbitrio cap. 2.

2.

Come yee blessed: gett yee away from me you cursed. It is no incōgruitie (saith S. Augustin) that godshould saye, goe ito euerlasting fire, to them that by theyr will haue repelled his mercie: And to the other, come yee blessed of my father, that by theyr free will haue receaued fayth, confessed theyr synn and done pennance. *Mathe. cap. 25. v. 34 41. De actis cum Felice manichea cap. 8.*

He hath sett before thee water and fier: to which thou wilt stretch out thy hand: before man is life and death, good and euill, what pleaseth him shalbe giuen him. Behould (sayth S. Augustine hauing cited these wordes) we see the freedome of mans will *Ecclesi. cap. 15. v. 17. 18. De grat. et lib. arbitrio cap. 2.*

most playnly expressed, which in the begining of that chapter he promised to shewe out of holy scriptures, and therfore is it manifest that he tooke this booke to be holy scripture but this by the way only. He that is not satisfied with these testimonies, lett him take the paynes to read S, Augustin his 2. cap. of his booke of grace and free will in the. 7. tome of his workes, where haueing cited aboue 20. testimonies out of the oulde and newe testament to proue mans free will, he concludethe thus: *with others of like sorte to witt, where it is said, doe not this, or doe not that, and where, to the doeing or not doeing of anie thing the act of the will is required, by gods admonition free will is sufficiently declared.*

Centur. 2. cap. 4 collum: de libero

Of the iudgment of the most auncient church, (towitt of the secunde hundretho yeares after Christ) heare the confession of the

Pōturistes, theseare theyr wordes. arbitrio.
There is almost no poynt of doctrine which begann so soone to be obscured as this of free will. And after. In like mãner Clemẽs doth euerie where teach free will: that it may appeare, not onely all the doctors of this age (meaninge age after Christ) to haue beene in the same darkness, but also in the ages following theyr darkness did much encrease. the 2.

Protestant Position.

Man thoughe holpen by gods grace hath not freewill ether to flye anie euill, or todoe aniegood auayling to his saluation, but in both is forced to doe that, which god hath ordayned he should doe.

THE 16. CONTROVERSIE of the possibilitie of obseruing godes commaũdements.

Catholique Position 1.

IT is not vnpossible for a man assisted whith gods grace to obserue and keepe all gods cõmaundements.

Proofe.

1.

Psal. 18. vs. 10. 11. 12. *The iudgments of our lorde be true iustified in them selues: to be desired aboue gold and much pretious stone & more sweet then the honie and the honie combe. For thy seruand keepeth them, in keeping them is much rewarde.*

2.

Luke. c. 1. vs. 6. *They were both iust before god, walking in all the commaundements and iustificationes of our lord whith out blame.*

3.

Take vp my yock vpon you and learne of me &c. for my yocke is sweet & my burthen light. And in a nother place. *His commaundements are not heauie.* S. Augustine sayth, *it being most constantly beleeued, that the iust and good god, could not commaunde impossible thinges, we are admonished what we ought to doe in easie thinges, and what to aske in hard thinges. For all thinges to charitie are easie, according to which it is sayd: that his cõmaundementes are not heauie.*

Mathe. cap. 11. v. last. 1. Iohn. ca. 5. v. 3. De natura & gratia. c. 69.

The diligent reader may please to see what S. Augustine writeth of this pointe, in his booke de perfectione iustitiæ cap 10. to. 7. where for the proofe of this Catholique doctrin, besides other testimonies he alledgeth that.

This commaundement that I commaũde the this daye is not aboue the nor so farr of &c. Deutronomie. cap. 30. v. 11. and. after.

Romanes. c. 8. v. 4.

4.

That the iustificatiō of the lawe might be fulfilled in vs. who walke not according to the fleshe but according to the spirit. Loe here the lawe fulfilled by those that walke not according to the flesh.

Protestants position.

It is not posible for a man though assisted whith godes grace to obserue all godes cōmaundements.

THE 17. CONTROuersie Of workes of supererogation.

Catholique position.

A Man by the help of godes grace may doe many things not commaunded, but onely counselled or (which is the same) may doe workes of supererogatiō, which are of more perfection then the commaundements.

Proofe.

I.

If thou wilt be perfect, goe sell the things thou hast, and giue to the poore, & thou shalt haue treasure in heauen: and come & follow e me. Some things (sayth S. Chrysostome) *he commaundeth, some things he leaueth to our owne free*

Math. c. 19. v. 21. vpō the 1. to the corinth. cap. 9.

wil. For he sayd not, sell that thou hast but yf thou wilt be prefect sell that thou hast. & much more to the same purpose hath that holy father in that place.

1. cor. c. 7. v. 25. *As concerning virgins a commaundement of our lord, I haue not but counsell I giue, as haueing obtayned mercie of our lord to be faythfull.*

De S. Virginitate cap. 14. *Because (sayth S. Augustine) by auoyding synn or obtayning remission therof, life euerlasting is to be got, in which there is a certayne excellēt glorie, not to begiuē to all the blessed but to some certayne, for the obteyning wherof it doth little auayle to be free from synn, vnless somthing be vowed to our deliuerer, which to haue not willed is no sinn, but to haue vowed and performed is prays worthy: therfore he sayth I giue counsell as haueing obtayned mercie of god to be faythfull.*

3.

Math. c. 19. v. 12 *There are eunecuches which haue guelded them selues, for the kingdome*

of heauen, he that can take, lett him take.

Haue care of him, and whatsoeuer thou shalt supererogate, I will at my returne repaye thee S. Augustine alluding to these two places sayth, *you that yet haue not vowed: who can take, take, runn, whith perseueranse that you may obayne, take euerie one his sacrifices, and enter into our lordes court not of necessitie, but hauing power of yor owne will, For as it is said thou shalt not kill, it cannot so be sayd thou shalt not marrie. For these things are exacted, they are profered, yf they be done they are commended yf thother be not done they are condemned: in these thinges god cõmaundeth a debt, in those what you shall supererogate (or bestowe more) he will render at is returne.* with much more to the same purpose in the whole booke where he proueth virginitie to be onely a counsell, to be more perfect then wedlok, and to haue

Luke.c. 10.v.35.

De S. Virginitate.cap. 30.

a greater glorie in the next life.

But for the Doctrine of the aũcient churche in this poynt I neede no other witnesse then Mr. Caluins owne confession set downe in these wordes. *This* (say they) *hath from furthest memorie beene obserued, that they which would dedicate themselues wholy to our lord, should hynde themselues with the vowe of continencie. I graunt indeed that this maner hath also beene of ancient tyme receaued but I doe not graunt, that that age was so free from all fault, that whatsoeuer was done, might bee taken for a rule.*

lib. 4 institu. c. 13. sect. 27.

Protestantes Position.

No man though assisted with gods grace can doe anie workes of supererogation or of counsell nether are there anie councelles of more perfection then the cõmaundementes.

THE 18. CONTROVERSIE Of Preistes not Marrying.

Catholique Position.

IT is most conformable to the Doctrine of holy scriptures andpractise of the auncient churche that all Preistes and other church men should vowe perpetuall chastitie. And leade a single life.

Proofe.

1.

'I woulde haue you without carefulness he that is with out a wife is carefull for the things that pertaine to our lorde how he may please god. But he that is with a wife, is carefull for the things thatpertayne to the world, howe he may please his wife, and he is deuided. 1. corint. cap. 7. vs. 32.

2.

2. Timo. cap. 2. v. 4. *No man being a souldier to god intãgle etbe himself with secular businesses that he may please him to whome he hath approoued him self.*

After the dayes of is office were expired he departed into his owne howse. It is

Luke. c. 1. v. 23. playne hereby & ells where, that the Preistes of the ould lawe did abstayne from theyr wiues during the tyme of theyr ofice which they exercised by turnes.

1. Regum. c. 21. v. 45. Yf thou haue aniething at hand yea yf but fiue loaues giue me, or what soeuer thou shalt fynde, & the preist answered Dauid saying, I haue no laye breades at hand but onely holy bread yf the seruantes be cleane especially from weomen? And Dauid answered the preist, and sayde to him. And truly yf the matter be concernig weomen we haue refrayned our selues from yesterdaye and the day before.

Now yf such cleanesse, euen

from the lawfull vse of weomen was required in laye men, to eate the hallowed bread of the owld lawe which was but a bare figure of that which is offered in the newe lawe, what cleanesse may we think is required in Preistes themselues of the newe lawe?

For the practice of the auncient church in this poynt I will onely alledge the 2. Councell of Carthage where S. Augustine was preset which sayth thus. *It pleaseth all, that Bishopes, preistes, and Deacones abstayne from wyues. that we may also obserue that which the Apostles taught and antiquitie obserued.* *concelli. cartagin 2. can. 2.*

Protestantes positions

It is contrarie to the doctrine of holy Scripture & practice of the auncient primitiue church, that preistes and other church men should vowe chastitie and leade a single life.

THE 19. CONTROVERSIE Of the churche seruice in the learned tongues.

Catholique position.

IT is no where forbidden in holy Scripture that the publique Seruice of godes churche should be in a tounge not vnderstood to all the assistantes.

Proofe.

No such prohibition appeareth in all the Scripture.

Yea the practise of the contrarie is euidently gathered out of these wordes *According to the custõe of the preistlye function, he went forth by lott to offer incense entering into the temple of the lord. And all the multitude of the people was praying with out at the hower of the incense* Loe here

Luke. c. 1. v. 9. 10.

The people did not vnderstand ne ther the prayers nor the actions of the preist; yet neuer theless did they participate of both. The same is more expresly cõmaunded in these wordes. *Let no man be in the tabernacle when the highe preist goeth in to the sanctuarie to pray for him self and for his howse and for the whole assembly of Israël vntil he come forthe.* Leuit cap. 10. v. 17.

nether doth that of S. Paule *If thou bless in the spirit: he that supplieth the place of the Vulgar howe shall he say Amen vpon thy blessing bycause he knowethe not what thou sayest?* 1. Cor. cap. 14. v. 16. nor anie thing ĩ all that chapter make anie more against the practis of the romã churche in this point, then it doth against that of the Iewishe churche now menrioned S. Paul speaking not of the ordinarie, publique, receaued and established churche seruice, (werof all the assistantes are parttakers because it is performed by the preist apub

lique officer in all theyr behal-
fes, thaugh theyvnderstande not
the wordes, nor see the actions
done by the preist) but of certaie
perticuler exhortationes, hymes,
Psalmes, and other holy & good
things vttered by particuler per-
sonnes, haueing the gifte of ton-
gues: which being not vnder-
stood of others, ha no other
fruit then the edification of the
speaker, and that nether to his
instruction, for often tymes he
vnderstood not him self: but to
an eleuation of his mynde, or
spirit to god, as appeareth by
that: For yf I pray with tongue,
my spirit prayeth, but my vn-
dersting is with out fruite. Ther-
v. 14. fore S. paule would that these
exercises showld be vsed with
much moderation, and in good
order, but forbiddeth them not.
Therfore that which he sayth of
that matter toucheth nothing

the publique seruice of the church which the perpetuall practice of the same church (a sure rule to all those that desire to be gods children) doth shew to be most cōueniētly celebrated in the learned tounges. Agaynst which yf anie will wrangle or be contentiouse we aunswere thē as S. Paule doth theyrlike in another occatione: we haue no such custome, nor the church of god. I. cor. c. II. v. 16.

Protestantes position.

It is forbidden in holy scrypture that the publique seruice of the church should be in a tongue not vnderstoode by all the assistants.

Haueing as thou seest (iudiciousreader) gone throughe al or at least all the cheef poynts of controuersie of the tymes, and proued thē by express scripture: thou mayst vnderstād that I haue not laboured to bring all the pla-

holy Scripture for euery poynte which maketh for the proofe therof: for, I professe not to compile here an index, or concordance of all such passages which proue the poyntes of the Catholique religion, but haue brought those that I esteeme sufficient to satisfie anie indifferēt vnderstanding, thoughe I haue not peradventure brought alwayes the most pregnant according to thy iudgment: wherin so far as I haue fayled, I humbly request the defect to be supplied by thy diligence, and zeale, in defence of the Catholique truthe; yf thou be Catholique.

FINIS.

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